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ABSTRACT

Beginning Pashto is part of a set of materials for teaching oral and written Afghan Pashto. The Pashto writing system is taught in the first unit of the book and is used in the presentation of the material from then on. In the first three units, material is provided also in a romanized transcription. After that, the transcription of a word or phrase is given only when the word or phrase is introduced, or when pronunciation is the focus. Dialogues and readings on various topics (e.g. food, shopping, weather, family, etc.) are used, with accompanying presentations on grammar and vocabulary and exercises for oral practice and conversation. The Workbook, which is mostly in English, provides background information on points in the dialogues and readings, discussion of grammar, and information on individual vocabulary items. Each unit in the workbook contains a number of exercises providing additional practice on the points covered in the textbook. In addition to the beginning textbook, the set consists of a glossary, an intermediate textbook, a reader, a conversation manual and a set of taped lessons that correlate with the textbooks and conversation manual. The materials are designed to bring an English-speaking student to a 2+ or 3 on the Interagency Language Roundtable proficiency scale, or an Advanced on the American Council on the Teaching of Foreign Languages proficiency scale. An overview and brief description of each component of the Pashto Materials is included. (Author/AB)

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ED 364 085

ابتدائی پښتو

Beginning Pashto

درسی کتاب

Textbook

Revised Edition

Center for Applied Linguistics

FL 021633

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ابتدائی پښتو
Beginning Pashto

درسی کتاب
Textbook
Revised Edition

Habibullah Tegey
Barbara Robson

Center for Applied Linguistics
Washington, D.C.
1993

CAL Pashto Materials Overview
1993

Over the last six years, the Center for Applied Linguistics (CAL) has developed a set of materials to teach the Pashto language to English speakers: *Beginning Pashto* and *Intermediate Pashto* introduce students to the spoken and written language; the *Pashto Reader* provides extensive exposure to authentic Pashto written materials. *Pashto Conversation* is a set of taped lessons, correlating with the units of *Beginning* and *Intermediate Pashto*. The *Pashto-English Glossary for the CAL Pashto Materials* is a glossary of all the words that appear in the components listed above.

The language taught in the materials is Afghan Pashto, in particular the standard central dialect spoken in Kabul and used in the official media. The materials have been proof-read and field-tested by Kandahari Pashtuns; the words and phrases in them are familiar to speakers of the Kandahari dialect as well. In *Pashto Conversation*, there are several exercises contrasting the Kabuli and Kandahari (and Peshawari, as well) dialects, to give students more experience with the major dialects.

Beginning Pashto and *Intermediate Pashto* constitute a set of materials teaching oral and written Pashto. Each of the twenty-eight units (fourteen per book) provides about ten hours of class work, and therefore should be sufficient for four semesters of academic language training (three hours a week in class, with possibly two hours of lab or practice), or about ten weeks in an intensive course (six hours a day in class, five days a week). The materials are designed to bring an English-speaking student to a 2+ or 3 on the ILR proficiency scale, or an Advanced on the ACTFL proficiency scale; all the grammatical structures of Pashto are presented, along with about 2,500 words.

The Pashto writing system is taught in the first unit of *Beginning Pashto*, and is used in the presentation of material from then on. In the first three units, material is also in a romanized transcription. After that, the transcription of a word or phrase is given only when the word or phrase is introduced, or when pronunciation is the focus.

Beginning and *Intermediate Pashto* teach the language via dialogues and readings on various topics (e.g. food, shopping, weather, family, etc.), with accompanying presentations on grammar and vocabulary, and exercises for oral practice and conversation. Each unit contains a Diversion - a proverb, poem or story - intended to amuse the student, and to provide him or her with a glimpse of Pashto folk literature.

The dialogues revolve around the activities of a group of Pashtuns and Americans at an American university, so that the American student is provided with language and vocabulary of immediate usefulness. The readings for the most part describe Pashtun life and customs in Afghanistan, and are related to the topic in the corresponding dialogue. The dialogues and readings in *Intermediate Pashto* continue along the same general format, but the focus of attention shifts to Afghanistan, and to more detailed study of Pashtun culture and Afghan history.

The Workbooks, which are mostly in English, provide background information on points in the dialogues and readings, discussion of grammar points, and information on individual vocabulary items. Each unit in the Workbooks contains a number of exercises providing additional practice on the points covered in the Textbook. There are listening exercises in the *Beginning Pashto* workbook which require the student to listen to a prompt, then respond in some way.

The Teachers' Manuals, in Pashto, are written for the educated native speaker of Pashto who might not have a background in language teaching or an extensive background in Pashto grammar. It explains the presentation of grammar points, and gives other information of use to the teacher. At the end of each unit, the prompts for the listening exercises in the Workbooks are given for the teacher's convenience.

The Text Tapescript and Workbook Tapescript for *Beginning Pashto* have been developed for students who do not have regular access to a native speaker of the language. They provide the means for such students to identify a Pashto speaker, then make arrangements with him or her to tape the important parts of the Textbook and the listening exercises in the Workbook. The tapescripts are not necessary in situations where there is a Pashto-speaking teacher.

Pashto Conversation contains fourteen lessons - each lesson corresponding to two units of *Beginning/Intermediate Pashto* - which provide additional speaking and listening practice on the material contained in the units, as well as exposure to different dialects. The lessons have been recorded - there is a set of cassettes at the Center for the Advancement of Language Learning (tel: (703) 312-5040; Fax: (703) 528-4823) and another at the Center for Applied Linguistics (see numbers below).

The *Pashto Reader* presents selections of modern written Pashto, with extensive notes and guides to comprehension. Six different genres are exemplified: essays, articles, stories, poetry, "public" Pashto (street signs, ads, etc.), and "fractured" Pashto (published Pashto written by non-native speakers). *Pashto Reader: Originals* presents the passages of the *Reader* in computer scans of their originals, to provide the student with practice in dealing with Pashto as it actually appears: handwritten, without conventional spacing between words, etc. *Pashto Reader: Passages in Transcription* presents the passages in the roman transcription used to represent pronunciation throughout the series; it is intended for the linguist interested in the Pashto language but not necessarily the writing system.

The *Glossary for the CAL Pashto Materials* contains, in dictionary form, all the words taught in the materials - about 5,000 entries. Each entry includes a word or phrase's Pashto spelling, a transcription of pronunciation, English equivalents or explanations, and grammatical information.

All these materials are in the public domain, and copies may be made of them as needed. Each component is listed in the ERIC system with a separate number, and has been designed on the assumption that a single hard copy will be bought from ERIC, then copied and bound. Each component accordingly has a cover page, which should be copied onto heavy paper (a different color for each component makes it easier to identify). The title page and rest of the component can be copied as usual, then bound with the cover page and a back cover. We have found that comb-binding (available at most copy centers) is best, because it allows the "book" to lie flat. To facilitate copy-making, every page of the materials has been numbered and labelled in English, in headers like the following:

Beginning Pashto   Unit 12: ملا يي زوبله ده   Teachers' Manual 82

Some of the components in the ERIC system are now obsolete. Here is a list of everything that has been deposited in the system, along with identifying number (where possible). The items marked with asterisks (***) are obsolete.

***Beginning Pashto: Textbook	ED 323 763
Beginning Pashto: Textbook Tapescript	ED 323 764
***Beginning Pashto: Workbook	ED 323 765
Beginning Pashto: Workbook Tapescript	ED 323 766
Beginning Pashto: Teachers' Manual	ED 323 767
***Beginning Pashto: Glossary	ED 323 768
***Intermediate Pashto: Textbook	ED 338 074
***Intermediate Pashto: Glossary	ED 338 075
Intermediate Pashto: Teachers' Manual	ED 338 076
***Intermediate Pashto: Workbook	ED 338 077
Pashto Reader	ED 353 815
Pashto Reader: Transcriptions	ED 353 814
Pashto Reader: Originals	ED 353 813
Beginning Pashto: Textbook, Rev. Ed.	(number not assigned yet)
Beginning Pashto: Workbook, Rev. Ed.	(number not assigned yet)
Intermediate Pashto: Textbook, Rev. Ed.	(number not assigned yet)
Intermediate Pashto: Workbook, Rev. Ed.	(number not assigned yet)
Pashto Conversation: Tapescript	(number not assigned yet)
Pashto Conversation: Manual	(number not assigned yet)
Glossary for the CAL Pashto Materials	(number not assigned yet)

In the revised editions of the textbooks and workbooks for *Beginning* and *Intermediate Pashto*, we have corrected misprints, recast some of the grammar material, and (we hope) made some of the explanations easier to understand.

If you have any problems or questions about getting the materials, please contact ERIC /CLL, at the Center for Applied Linguistics in Washington, D.C. (tel: (202) 429-9292; fax: (202) 659-5641). If you have any questions about the content of the materials, please contact the authors: Barbara Robson at the Center for Applied Linguistics, or Habibullah Tegey in the Pashto Service, Voice of America, in Washington D.C.

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Introduction

This Textbook is one of the six components of *Beginning Pashto*. The other components are:

Workbook
Teachers' Manual
Textbook Tapescript
Workbook Tapescript
Pashto-English Glossary

All the components of *Beginning Pashto* are available in microfiche or hard copy through the ERIC Document Reproduction Service.

These materials have been developed by the Center for Applied Linguistics with funding from Grant No. P017A 90055 from the International Research and Studies Program of the U. S. Department of Education. The same office has funded CAL to develop an additional fourteen units. These will be deposited in the ERIC collection under the general title *Intermediate Pashto*, and will be available in early 1992.

We wish to thank John Ratliff and Kenneth Frook of Diplomatic Language Services, Inc. in Arlington, Virginia, for their kindness in allowing the materials to be field-tested there. The comments of the Pashto teachers, Mr. Anwar Ayazi and Mr. Akbar Ayazi, have been of invaluable assistance to us. We are also grateful for the careful proofreading of the materials on the part of Mr. Mohammad T. Achagzai.

We owe our secretary, Mrs. Zeba Khadem, special (Afghan, not American) thanks for her sweet temper in the face of long hours, multiple drafts, corrections of corrections of corrections, and computer programs that did not want to function from right to left. We also thank her for the insights she has provided into the life and concerns of Afghan women, which we feel have given the materials unusual depth.

Introduction to the Revised Edition

Since the completion of *Beginning Pashto* in 1989, CAL has continued, with grants from the Department of Education, to complete *Intermediate Pashto* (1991) and the *Pashto Reader* (1992). An additional component to the materials, *Pashto Conversation*, has been completed (1993), along with revisions of the textbooks and workbooks of *Beginning* and *Intermediate Pashto*, and a final *Pashto-English Glossary* to accompany all the materials. All the Pashto materials have been deposited in the ERIC system, and are available.

We are indebted to Mr. Anwar Ayazi for his proofreading and comments on the revised materials.

Unit 1: اسلام علیکم

Section 1: Greeting and Goodbye Phrases

Greetings - statements and answers:

A: Peace be with you.	[asalāmāláykum]	اسلام علیکم.
B: And with you.	[wāláykum]	وعلیکم.
A: May you not be tired. (to a man)	[stə́ṛay mə se]	ستړی مه شی.
May you not be tired. (to a woman)	[stə́ṛe mə se]	ستړې مه شی.
B: May you not be miserable. (to a man)	[khwār mə se]	خوار مه شی.
May you not be miserable. (to a woman)	[khwāra mə se]	خواره مه شی.

Greetings - unanswered questions:

How are you?	[tsə́nga ye?]	څنگه يې ؟
Are you healthy? (to a man)	[jóṛ ye?]	جوړ يې ؟
Are you healthy? (to a woman)	[jóṛa ye?]	جوړه يې ؟
Are you in health?	[pə kháyr ye?]	په خير يې ؟
Are you really healthy? (to a man)	[xə jóṛ ye?]	ښه جوړ يې ؟
Are you really healthy? (to a woman)	[xa jóṛa ye?]	ښه جوړه يې ؟

Greeting enders:

Kindness.	[merabānī.]	مهربانی.
Thank you.	[tashakúr.]	تشکر.

Goodbye phrases:

A: May God save you.	[khwdāy pāmān.]	خدای په امان.
B: Goodbye.	[pə məkha de xá.]	په مخه دې ښه.

Section 2: Pashto Pronunciation

Vowels

[a] as in English *ask, glass* : [da] ده, [talafúz] تلفظ

[ā] as in English *awful, caught* : [lās] لاس, [tāse] تاسې

[e] as in English *bed, yellow* : [de] دې, [me] مې

[ɪ] as in English *sit, rift* : [tɪkrār] تکرار, [spɪl] سپل

[i] as in English *beet, feat* : [dzi] ځی, [di] دی

[o] as in English *boat, so* : [paxtó] پښتو, [póre] پورې

[u] as in English *boot, fool* : [kutsə́] کوڅه, [lāsúna] لاسونه

[ʊ] as in English *put, book* : [lútfan] لطفاً, [chup] چپ

[ə] as in English *but, just* : [nə] نه, [jəg] جګ

Consonants similar to English consonants

[b] as in English *boy, cub* : [ba] به, [bābā] بابا

[ch] as in English *church, teacher* : [chéra] چهره, [chap] چپ

[dz] as in English *dads, adze* : [dzān] ځان, [dzāy] ځای

[f] as in English *fire, if* : [tafrí] تفریح, [talafúz] تلفظ

[g] as in English *go, jug* : [jəg] جګ, [gwəl] ګل

[h] as in English *hat, behave* : [náhə] نه, [həm] هم

[j] as in English *judge, edge* : [joṛ] جوړ, [jəg] جګ

[k] as in English *car, cake* : [kawé] کوې, [kor] کور

[m] as in English *mom, bump* : [me] مې, [salām] سلام

[p] as in English *pie, apple*: [pardá] پرده, [chap] چپ

[s] as in English *so, city* : [lās] لاس, [wə́nisa] ونیسه

[sh] as in English *show, push* : [shpag] شپږ, [shúro] شروع

[ts] as in English *cuts, gutsy* : [tso] څو, [tsə́nga] څنګه

[w] as in English *wait, kiwi* : [wə́wāya] ووایه, [wāza] وازه

[y] as in English *yes, boy*: [ye] يې, [kenə́y] کینۍ

[z] as in English *as, zero* : [zoy] زوی, [zmarə́k] زمرك

Consonants somewhat different from English consonants

[t]:	[tashakúr] تشکر	[lútfan] لطفاً	[atá] اته
	[khayriát] خيريت	[tafrí] تفريح	[khost] خوست
[d]:	[da] ده	[dre] درې	[amdá] همدا
	[dyárlas] ديارلس	[dálta] دلته	[gardéz] گردېز
[l]:	[lās] لاس	[wálika] وليکه	[dólas] دولس
	[dálta] دلته	[altá] هلته	[helmánd] هلمند
[n]:	[karwandá] کرونده	[tankhā] تنخا	[ghazní] غزنی
	[ghanám] غنم	[kunáṛ] کونړ	[nə] نه

Consonants very different from English consonants

[gh]:	[ghazní] غزني	[baghlān] بغلان	[ghagéga] غږيږه
	[afghanıstān] افغانستان	[aghá] هغه	[laghmān] لغمان
[ħ]:	[ħamál] حمل	[ħut] حوت	[ħamlá] حمله
	[ħarārát] حرارت	[ħabíb] حبيب	[ħayrán] حيران
[kh]:	[khost] خوست	[wakht] وخت	[khwdāy] خدای
	[khānābād] خان آباد	[bikhí] بيخی	[khwār] خوار
[q]:	[qalāt] قلات	[sandúq] صندق	[daqiqá] دقيقه
	[barq] برق	[naqshá] نقشه	[taraqí] ترقي
[r]:	[logár] لوگر	[farā] فراه	[kandahār] کندهار
	[chére] چېري	[wardág] وردگ	[tashakúr] تشکر
[x]:	[xa] ښه	[paxtó] پښتو	[pexawár] پېښور
	[wábaxa] وبښه	[xāystá] ښايسته	[wuxyār] هوښيار

The retroflex consonants

[ṭ]:	[laṭ] لټ	[moṭár] موټر	[ṭop] ټوپ
	[ṭāṭobáy] ټاټوبی	[ṭabár] ټبر	[ṭol] ټول
[ḍ]:	[ḍer] ډېر	[ḍáze] ډزې	[báḍa] بډه
	[anḍiwāl] انډیوال	[gwəḍ] گوډ	[ḍoḍáy] ډوډۍ
[ṇ]:	[chuṇedál] چوڼېدل	[kaṇá] کڼه	[lúṇe] لوڼې
	[taṇáy] تڼۍ	[zāṇe] زاڼې	[māṇá] مڼه
[ṛ]:	[joṛ] جوړ	[kṛe] کړې	[wāṛá] واړه
	[stáṛay] ستړی	[lāṛ] لاړ	[mṛə] مړه

Practice

Pronounce the following words. Mimic your teacher or the tape as closely as you can.

[bekh] بېخ
[dáxta] دښته
[zṛawár] زړور
[māxām] ماښام
[saṛáy] سړی
[kunáṛ] کونړ
[ghwāṛu] غواړو
[atáṇ] اتڼ
[bāgh] باغ
[paxtāná] پښتانه

[khayr] خیر
[khor] خور
[aghó] هغو
[laxtáy] لښتی
[wátaṛa] وتړه
[kəṛkáy] کړکۍ
[kwə́ṭa] کوټه
[akhbār] اخبار
[bikhí] بیخي
[pexégi] پېښېږی

[khushāla] خوشحاله
[khlās] خلاص
[khwrayáy] خوریی
[khpəlwān] خپلوان
[khobawə́ṛay] خوبوړی
[sporṭ] سپورټ
[mə́kha] مخه
[afghān] افغان
[pakhláy] پخلی
[péghla] پېغله

[kaṭ] کټ
[mṛá] مړه
[ghaṭ] غټ
[gaḍā] گډا
[soṛ] سوړ
[xe] ښې
[zeṛ] زېړ
[wə́ṛay] اوړی
[pəsarláy] پسرلی
[khabə́ra] خبره

More Practice

[afghanɪstā́n] افغانستان

Show me Farah. (on a map)	[farā rā wáxaya.]	فراه را وښيه.
It's here.	[dágha da.]	دغه ده.
Where is Farah?	[farā chére da?]	فراه چېرې ده؟
Farah is in Afghanistan.	[farā pə afghanɪstā́n ke da.]	فراه په افغانسان کې ده.

Other cities in Afghanistan:

- [kandahā́r] کندهار
- [maymanā́] ميمنه
- [chārakā́r] چارکار
- [khost] خوست
- [jalālabā́d] جلال‌آباد
- [kundúz] کندز
- [ghaznī́] غزني
- [kābə́l] کابل
- [mazāresharī́f] مزارشريف
- [khānābā́d] خان آباد
- [hɪrā́t] هرات
- [baghlā́n] بغلان
- [gardéz] گردېز

Some countries:

- Pakistan [pakɪstā́n] پاکستان
- America [amrikā́] امريکا
- Iran [irā́n] ايران
- France [faransá] فرانسه
- China [chin] چين
- Arabia [arabistā́n] عربستان
- Russia [rusyá] روسيه

Some cities:

- Peshawar [pexawə́r] پېښور
- Quetta [kwə́ṭa] کوټه
- Teheran [tehrā́n] تهران
- Beijing [pikíng] پيکنگ
- Islamabad [ɪslāmābā́d] اسلام آباد
- Washington [washintə́n] واشنگټن
- Moscow [maskáw] مسکو

Section 3: The Pashto Alphabet
Letter Shapes

1. Vowel symbols ا [aláf], و [wāw], ی [ye], ې [majhúla ye], ه [a]

Letter	Value	Shape			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ا	[a], [ā]	ـا	ا	ـا	ا
و	[u], [o], [w]	ـو	و	ـو	و
ی	[i], [y]	ـی	ی	ـیـ	یـ
ې	[e]	ـې	ې	ـېـ	--
ه	[a], [ə]	ـه	ه	--	--

Notes:

[a] is written as ا only in initial position, as ه only in final position. [a] is not represented in medial positions.

[ə] is written as ه only in final position. It is not represented in other positions.

ا and و do not connect with letters to the left.

ه represents a vowel only in final positions. In other positions, it represents [h].

Examples:

'were' [we] وې	'and' [aw] او	'one' [yaw] یو	'say' [wāya] وایه
'his' [ye] یې	'or' [yā] یا	'one' [yawá] یوه	'are' [wi] وی

Handwriting:

وایه یو او وې وی یوه یه یې

Practice:

On a separate sheet of paper, practice writing the example words.

2. ب - like letters: ب [be], پ [pe], ت [te], ټ [ṭe], ث [se]

Letter	Value	Shape Final, attached to right	Final, unattached to right	Medial, attached to right	Initial, medial unattached to right
ب	[b]	ـب	بـ	ـبـ	ب

Notes:

The letters پ [pe], ت [te], ټ [ṭe] and ث [se] are all shaped like ب . پ is pronounced [p]; ت is pronounced [t]; ټ is pronounced [ṭ]; ث is pronounced [s].

ث occurs only in words borrowed from Arabic.

All these letters attach to the left.

Examples:

'then' [byā] بیا 'register' [sabt] ثبت 'turn' [tāw] تاو

'water' [wobá] اوبه 'eight' [atá] اته 'grandfather' [bābā] بابا

Handwriting:

تاو ثبت بیا بابا اته اوبه

Practice:

A. On a separate sheet of paper, practice writing the example words.

B. On a separate sheet of paper, practice writing the following words in Pashto script.

[wā́yi] 'he says' [wáwāya] 'say' [wáye] 'you say' [wáyu] 'we say'

[boṭ] 'shoe' [pəṭ] 'hide' [ṭep] 'tape' [yu] 'we are'

3. ج - like letters: ج [je], چ [che], ح [ħe], خ [khe], څ [tse], ځ [dze]

Letter	Value	Shape Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ج	[j]	ـج	ج	ـجـ	جـ

Notes:

The shapes of letters چ [che], ح [ħe], خ [khe], څ [tse], and ځ [dze] are all the same as ج. چ is pronounced [ch]; ح is pronounced [ħ]; خ is pronounced [kh]; څ is pronounced [ts]; and ځ is pronounced [dz].

ح [ħe] occurs only in words borrowed from Arabic.

All these letters attach to following letters.

Examples:

'we go' [dzu] ځو	'alert' [buts] بوڅ	*name* [ħabíb] حبيب
'o'clock' [bajé] بجې	'who' [chā] چا	'get up' [pǎtsa] پاڅه

Handwriting:

حبيب بوڅ ځو پاڅه چا بجې

Practice:

A. On a separate sheet of paper, practice writing the example words in Pashto script.

B. On a separate sheet of paper, write the following words in Pashto script:

[kho] 'but'
[tsə] 'what'
[ákhli] 'buys'
[chap] 'left'
[dzāy] 'place'
[wakht] 'time'
[khay] 'then'
[tse] 'that'
[tso] 'until'
[yǎwdzāy] 'together'
[pakhawí] 'he cooks'
[bikhí] 'completely'

4. د - like letters: د [dāl], ډ [ḍāl], ذ [zal]

Letter	**Value**	**Shape**			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
د	[d]	ـد	د	ـد	د

Notes:

The shapes of letters ډ [ḍāl] and ذ [zal] are the same as د. ډ is pronounced [ḍ]; ذ is pronounced [z].

These letters do not attach to following letters.

ذ [zal] occurs only in words borrowed from Arabic.

Examples:

'substance' [zāt]	ذات	'assurance' [ḍāḍ]	ډاډ	'sink' [ḍub]	ډوب
'bribe' [báḍe]	بډې	'demon' [dew]	دېو	'warm' [tod]	تود

Handwriting:

ډوب ډاډ ذات تود دېو بډې

Practice:

A. On a separate sheet of paper, practice writing the example words in Pashto script.

B. On a separate sheet of paper, write the following words in Pashto script.

[de] 'of'
[di] 'are'
[tawdá] 'warm'
[dā] 'this'
[de] 'your'
[bād] 'wind'
[dwa] 'two'
[abā́d] 'fertile'
[wadá] 'married'
[duy] 'those'
[khwdā́y] 'God'

5. ر - like letters: ر [re], ړ [ṛe], ز [ze], ژ [zhe], ږ [ge]

Letter	Value	Shape Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ر	[r]	ـر	ر	ـر	ر

Notes:

The shapes of letters ړ [ṛe], ز [ze], ژ [zhe], and ږ [ge] are all the same as ر. ړ is pronounced [ṛ]; ز is pronounced [z]; ژ is pronounced [zhe]; and ږ is pronounced [ge].

The major difference between this letter group and the د group is that these letters go below the line, and the د group letters do not.

These letters do not attach to following letters.

Examples:

[bérta] 'back' بېرته 'I' [zə] زه 'newspaper' [akhbār] اخبار

name [rābyā] رابیا 'here' [rā] را 'sweet' [khog] خوږ

Handwriting:

اخبار زه بېرته خوږ را رابیا

Practice:

A. On a separate sheet of paper, practice writing the example words in Pashto script.

B. Write the following words in Pashto script.

[áwri] 'hears'
[pakhégi] 'ripens'
[tərbúr] 'cousin'
[joṛ] 'healthy'
[rāwṛí] 'brings'
[khor] 'sister'
[bāzār] 'market'
[tārīkh] 'history'
[trə] 'uncle'
[chére] 'where'
[worégi] 'fall'
[khwrayáy] 'nephew'
[bir] 'beer'
[tāwégi] 'turns'
[terawí] 'pass'
[khabár] 'news'
[khartségi] 'is sold'
[dre] 'three'

6. س - like letters: س [sin], ش [shin], ښ [xin]

Letter	Value	Shape Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
س	[s]	ـس	س	ـسـ	سـ

Notes:

The shapes of letters ش [shin] and ښ [xin] are the same as س. ش is pronounced [sh]; ښ is pronounced [x].

These letters attach to following letters.

Examples:

'six' [shpag] شپږ	'tired' [stə́ṛay] ستړی	'Pashto' [paxtó] پښتو
'now' [wos] اوس	'good' [xa] ښه	'man' [saṛáy] سړی

Handwriting:

پښتو ستړی شپږ سړی ښه اوس

Practice:

A. Practice writing the example words in Pashto script.

B. Write the following words in Pashto script.

[pasə́] 'lamb'
[pexawár] 'Peshawar'
[dars] 'lesson'
[sabā́] 'tomorrow'

[pexégi] 'happen'
[se] 'be'
[drust] 'right'
[xār] 'city'

[xe] 'good'
[khost] 'Khost'
[rixtyā́] 'true'
[xə́dza] 'woman'

7. غ - like letters: غ [ghain], ع [ʔain]

Letter	Value	Shape Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
غ	[gh]	ـغ	غ	ـغـ	غـ

Notes:

The shapes of ع [ʔain] are the same as those of غ.

ع is not pronounced in ordinary speech, and occurs in the spelling only of words borrowed from Arabic.

Both letters attach to following letters.

Examples:

'orchard' [bāgh]	باغ	'fault' [ayb]	عیب	'ear' [ghwag]	غوږ
'mountain' [ghar]	غر	'Arab'[aráb]	عرب	'this' [dágha]	دغه

Handwriting:

غوږ عیب باغ دغه ب غر عر

Practice:

A. On a separate sheet of paper, practice writing the example words in Pashto script.

B. On a separate sheet of paper, write the following words in Pashto script.

[ghagéga] 'talk'	[ghā̤ra] 'bank'	[ghwā̤rí] 'want'
[ghaṭ] 'big'	[ghá̤ray] 'member'	[taghár] 'carpet'
[ghwā̤ra] 'invite'	[ghagégi] 'talks'	[shāʔír] 'poet'

8. ـف like letters: ـف [fe] and ق [qaf]

Letter	Value	Shape Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ـف	[f]	ـف	ـف	ـفـ	فـ
ق	[q]	ـق	ق	ـقـ	قـ

Notes:

The final shapes of ق differ from the final shapes of ـف (they go below the line).

Both letters attach to following letters to the left.

Examples:

'near' [qaríb] قريب 'electricity' [barq] برق 'fire' [ħaríq] حريق

'individual' [fard] فرد 'fear' [khawf] خوف [radíf] 'order' رديف

Handwriting:

حريق برق قريب رديف خوف فرد

Practice:

A. On a separate sheet of paper, practice writing the example words in Pashto script.

B. On a separate sheet of paper, write the following words in Pashto script.

[qádər] 'appreciation' [safár] 'journey'

9. ک - like letters: ک [kāf] and گ [gāf]

Letter	Value	Shape Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ک	[k]	ـک	ک	ـکـ	کـ

Notes:

The shapes of گ [gaf] are the same as those of ک. گ is pronounced [g]. Both letters attach to letters on the left.

Examples:

'house' [kor] کور

'who' [tsok] څوک

'Paktia' [paktyā] پکتیا

'tall' [jag] جگ

'dance' [gaḍégi] گډېږي

'full' [ḍak] ډک

Handwriting:

پکتیا څوک کور ډک گډېږي جگ

Practice:

A. On a separate sheet of paper, practice writing the example words in Pashto script.

B. On a separate sheet of paper, write the following words in Pashto script.

[kégi] 'becomes'
[chārakār] 'Charakar'
[darkawí] 'give (you)'
[kāfitiryā] 'cafeteria'
[kwáṭa] 'Quetta'
[gwal] 'flower'
[tashakúr] 'thank you'
[tske] 'drink'
[ḍākṭár] 'doctor'
[kāfí] 'coffee'
[korbá] 'host'
[góri] 'see'
[kabāb] 'kabob'
[tarāfík] 'traffic'
[kār] 'work'
[kálay] 'village'
[gaḍ] 'together'

10. ل [lām]

Letter	Value	Shape			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ل	[l]	ـل	ل	ـلـ	لـ

Notes:

ل connects to the left.

There are some conventions associated with combinations of ل and other letters. These will be shown in Unit 2.

Examples:

'Balkh' [balkh] بلخ	'other' [bə́la] بله	'all' [ṭol] تول
'ten' [las] لس	'first' [áwal] اول	'rice' [chaláw] چلو

Handwriting:

تول بله بلخ چلو اول لس

Practice:

A. On a separate sheet of paper, practice writing the example words in Pashto script.

B. On a separate sheet of paper, write the following words in Pashto script.

[balád] 'familiar'	[bélo] 'different'	[pakhláy] 'cooking'
[pəsarláy] 'spring'	[plār] 'father'	[paláw] 'pilaf'
[pul] 'bridge'	[plə] 'bridge'	[layliyá] 'dormitory'
[khpəl] 'own'	[khálək] 'people'	[də́lta] 'here'

11. م [mim]

Letter	Value	Shape			
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
م	[m]	ـم	م	ـمـ	مـ
		Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right

Note:

م connects to the left.

Examples:

'America' [amrikā] امریکا 'stop' [tam] تم 'me' [me] مې

'almond' [bādām] بادام 'clothes' [jāmé] جامې 'Friday' [jumá] جمعه

Handwriting:

مې تم امریکا جمعه جامې بادام

Practice:

A. On a separate sheet of paper, practice writing the example words in Pashto script.

B. On a separate sheet of paper, write the following words in Pashto script.

[mə] 'don't'
[dúmra] 'so'
[síma] 'area'
[kam] 'rare'
[māmā] 'uncle'
[mānā] 'meaning'
[rāghləm] 'I came'
[ghárma] 'noon'
[kum] 'which'
[mrəch] 'pepper'
[dáma] 'rest'
[raĥmát] 'mercy'
[fārm] 'farm'
[kawúm] 'I do'
[maskáw] 'Moscow'

12. ن - like letters: ن [nun], ڼ [nuṇ]

Letter	Value	Shape Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ن	[n]	ـن	ن	ـنـ	نـ

Notes:

The shapes of ڼ [nuṇ] are the same as for ن.
Both letters attach to the left.

Examples:

'apple' [mā̆ṇa] منه 'I sit' [kenám] کښېنم 'sitting' [nast] ناست

'wheat' [ghaṇám] غنم *dance* [atáṇ] اتڼ 'Afghan' [afghā̆n] افغان

Handwriting:

ناست کښېنم منه افغان اتڼ غنم

Practice:

A. On a separate sheet of paper, practice writing the example words in Pashto script.

B. On a separate sheet of paper, write the following words in Pashto script.

[bā̆rā̆n] 'rain'
[plúna] 'bridges'
[chin] 'China'
[mā̆nā̆] 'meaning'
[sandə́ra] 'song'
[pakɪstā̆n] 'Pakistan'
[piking] 'Beijing'
[khā̆n] 'khan'
[sin] 'river'
[faransá] 'France'
[paxtún] 'Pashtun'
[tsə́nga] 'how'
[telefún] 'telephone'
[duxmán] 'enemy'
[kundúz] 'Kunduz'

13. ه [he]

Letter	Value	Shape Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ه	[h], [-]	ـه	ه	ـهـ	هـ

Notes:

Initial ه is not pronounced in many dialects. Medial ه is pronounced as [h].

Final ه is pronounced as [a] or [ə], as described in #1 above.

ه connects with letters to the left.

Medial ه is frequently written ھ.

Examples:

'university' [pohantún] پوهنتون	'that' [ágha] هغه	'every' [ar] هر
'famous' [mashhúr] مشهور	'morning' [sahắr] سهار	'also' [həm] هم

Handwriting:

هر هغه پوهنتون هم سهار مشهور

Practice:

A. On a separate sheet of paper, practice writing the example words in Pashto script.

B. On a separate sheet of paper, write the following words in Pashto script.

[hárkəla] 'always'	[ho] 'yes'	[hawắ] 'weather'
[haftá] 'week'	[wắkhta] 'early'	[hɪrắt] 'Herat'
[hamdắ] 'just'	[hálta] 'there'	[hártsə] 'everything'

14. ص - like letters: ص [skhwāt], ض [ghwdāt]

Letter	Value	Shape Final attached to right	Final unattached to right	Medial attached to right	Initial, medial unattached to right
ص	[s]	ـص	ص	ـصـ	صـ

Notes:

The shapes of ض [ghwdāt] are the same as for ص . ض is pronounced [z] .

These letters attach to the left, and occur only in words borrowed from Arabic.

Examples:

'health' [sɪh̃át]	صحت	'necessary' [zarúr]	ضرور	'some' [báze]	بعضې
'holiday' [rukhsatí]	رخصتی	'classroom' [sɪnf]	صنف	'crop' [fásəl]	فصل

Handwriting:

بعضې ضرور صحت فصل صنف رخصتی

Practice:

A. Practice writing the example words in Pashto script.

B. Write the following words in Pashto script.

[khās] 'special'	[sáyɪb] 'sahib'	[zāmɪ́n] 'guarantor'
[zarbá] 'strike'	[ziyā́] *name*	[zarár] 'harm'
[zəd] 'antagonist'	[ásəl] 'origin'	[basɪ́r] *name*

15. ط - like letters: ط [tkhwe], ظ [zghwe]

Letter	Value	Shape Final attached to right	 Final unattached to right	 Medial attached to right	 Initial, medial unattached to right
ط	[t]	ط	ط	ط	ط

Notes:

The shapes of ظ [zghwe] are the same as for ط. ظ is pronounced [z]

These letters attach to the left, and occur only in words borrowed from Arabic.

Examples:

name [zāhír] ظاهر	'taraf' [side] طرف	'letter' [khat] خط
'relation' [rabt] ربط	'slow' [batí] بطی	'instrument' [barbát] بربط

Handwriting:

خط طرف ظاهر بربط بطی ربط

Practice:

A. On a separate sheet of paper, practice writing the example words in Pashto script.

B. On a separate sheet of paper, write the following words in Pashto script.

[tafrít] 'dissipation'	[ɪntɪzā́r] 'waiting'	[manzará] 'view'
[rabt] 'relation'	[tāhír] *name*	[zaríf] 'fine'
[mazlúm] 'oppressed'	[zə́ləm] 'cruelty'	[zalím] 'oppressor'
[fɪtrát] 'nature'	[tutí] 'parrot'	

16. ی - like letters: ۍ [de tānis saqila ye], ئ [de tazkīr saqila ye]

Notes:

These letters are formed like the vowel symbols ی and ې described in #1. above. Note that they exist in final position only.

The choice between them is determined grammatically rather than phonetically. They are both pronounced as [əy].

Examples (verbs):

'you are' [yāstəy] یاستئ carry' [wṛəy] وړئ 'beat' [wahə́y] وهئ

'catch' [wənisə́y] ونیسئ 'tie' [taṛə́y] تړئ 'do' [kawə́y] کوئ

Examples (nouns):

'hat' [khwalə́y] خولۍ 'chair' [tsawkə́y] څوکۍ 'window' [kəṛkə́y] کړکۍ

'blanket' [shaṛə́y] شړۍ 'bread' [ḍoḍə́y] ډوډۍ 'moon' [spogmə́y] سپوږمۍ

Handwriting:

وهئ وړئ یاستئ کوئ تړئ ونیسئ

کړکۍ څوکۍ خولۍ سپوږمۍ ډوډۍ شړۍ

Practice:

On a separate sheet of paper, practice writing the example words in Pashto script.

The Pashto Alphabet (in order)

Pashto Letter	Name	Forms	Sound
ا	[alə́f]	ا ـا	[ā], [a] initially
ب	[be]	ببب	[b]
پ	[pe]	پپپ	[p]
ت	[te]	تتت	[t]
ټ	[ṭe]	ټټټ	[ṭ]
ث	[se]	ثثث	[s] (Arabic words)
ج	[jim]	ججج	[j]
چ	[che]	چچچ	[ch]
ح	[h̊e]	ححح	[h̊] (Arabic words)
خ	[khe]	خخخ	[kh]
څ	[tse]	څڅڅ	[ts]
ځ	[dze]	ځځځ	[dz]
د	[dāl]	د ـد	[d]
ډ	[ḍāl]	ډ ـډ	[ḍ]
ذ	[zal]	ذ ـذ	[z] (Arabic words)

The Pashto Alphabet, continued

Pashto Letter	Name	Forms	Sound
ر	[re]	ر ـر	[r]
ړ	[ṛe]	ړ ـړ	[ṛ]
ز	[ze]	ز ـز	[z]
ژ	[zhe]	ژ ـژ	[z] (dialectal variation)
ږ	[ge]	ږ ـږ	[g] (dialectal variation)
س	[sin]	سسس	[s]
ش	[shin]	ششش	[sh]
ښ	[xin]	ښښښ	[x] (dialectal variation)
ص	[skhwāt]	صصص	[s] (Arabic words)
ض	[ghwdāt]	ضضض	[z] (Arabic words)
ط	[tkhwe]	ططط	[t] (Arabic words)
ظ	[zghwe]	ظظظ	[z] (Arabic words)
ع	[ain]	ععع	[ʔ] if pronounced at all
غ	[ghain]	غغغ	[gh]
ف	[fe]	ففف	[f]

The Pashto Alphabet, continued

Pashto Letter	Name	Forms	Sound
ق	[qaf]	ققق	[q]
ك	[kāf]	ككك	[k]
گ	[gāf]	گگگ	[g]
ل	[lām]	للل	[l]
م	[mim]	ممم	[m]
ن	[nun]	ننن	[n]
ڼ	[ṇun]	ڼڼڼ	[ṇ]
و	[wāw]	وو	[w], [u], [o]
ه	[he]	ههه	[h], [a] finally
ی	[mārúfa ye]	ییی	[i], [y]
ې	[majhúla ye]	ېېې	[e] medially, finally
ۍ	[de tānís saqila ye]	--ۍ	[əy] finally (nouns, adjs)
ئ	[de tazkír saqila ye]	--ئ	[əy] finally (verbs)

Transcription Symbols and Pashto Letter Equivalents

Vowel transcription	Pashto letter	Vowel transcription	Pashto letter
[ā]; [a] initially	ا	[e]	ې
[a], [ə] finally	ه	[əy] finally (nouns, adjs)	ۍ
[o],[u]	و	[əy] finally (verbs)	ئ
[i]	ی	[ɪ], [ə], [u], [a] medially	not written

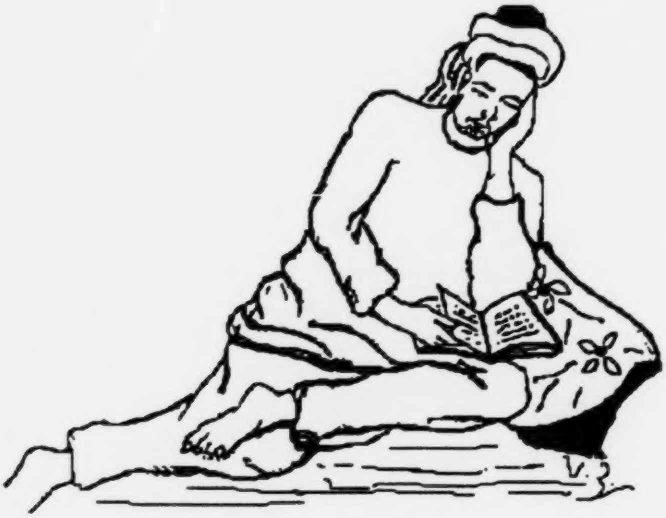
Consonant transcription	Pashto letter	Consonant transcription	Pashto letter
[b]	ب	[n]	ن
[ch]	چ	[ṇ]	ڼ
[d]	د	[p]	پ
[ḍ]	ډ	[q]	ق
[dz]	ځ	[r]	ر
[f]	ف	[ṛ]	ړ
[g]	ږ, گ	[s]	ث, ص, س
[gh]	غ	[sh]	ش
[h]	ه	[t]	ط, ت
[ĥ]	ح	[ṭ]	ټ
[j]	ج	[ts]	څ
[k]	ك	[w]	و
[kh]	خ	[x]	ښ
[l]	ل	[y]	ی
[m]	م	[z]	ظ, ض, ژ, ذ, ز

Section 4: Diversions

طالبه خدای که به ملا سې
په کتاب پروت يې يادوې شينكى خالونه

[tāləbá, khwdā́y ka ba mulā́ se
pə kitā́b prót ye yādawé shinkí khalúna]

Student, damned if you ever become a mullah -
You hunch over your book, but you think of little
blue beauty marks...



Unit 2: نور چیرې دی؟

Section 1. Dialogue

Dave: [salām.]	داود: سلام.
Amān: [salām, stə́ṛay mə se.]	امان: سلام. ستړی مه شې.
Dave: [khwā̆r mə se.]	داود: خوار مه شې.
Amān [tsə́nga ye?]	امان ځنګه يې؟
and [jóṛ ye?]	او جوړ يې؟
Dave: [pə khayr ye?]	داود: په خير يې؟
[xə joṛ ye?]	ښه جوړ يې؟
Dave: [merabānī́.]	داود: مهرباني.
Amān: [tashakúr.]	امان: تشکر.
Dave: [laylā̆ chere da?]	داود: ليلا چېرې ده؟
Amān: [pə kór ke da.]	امان: په کور کې ده.
Dave: [rabyá aw jon chére di?]	داود: رابيا او جون چېرې دی؟
Amān: [gumān kạwum pə layliyá ke di.]	امان: ګومان کوم په ليليه کې دی.
Dave: [patáng chére da?]	داود: پتنګ چېرې دی؟
Amān: [pə roghtún ke da.]	امان: په روغتون کې دی.
Dave: [ghaldzáy sāyɪb pə sɪnf ke da?]	داود: غلځی صاحب په صنف کې دی؟
Amān: [wo. lə nəwi shāgərd sara nā̆st da.]	امان: هو! له نوی شاګرد سره ناست دی.
Dave: [tə́ tsənga yawā̆ze nā̆st ye?]	داود: ته ځنګه يوازې ناست يې؟
Amān: [asád ta muntazír yəm.]	امان: اسد ته منتظر يم.

New Vocabulary

Personal names

Men's first names:

[amān] امان

[asád] اسد

[patáng] پتنگ

Man's second name:

[ghəldzáy] غلځی

Women's first names:

[laylá] ليلا

[rābyā] رابيا

American names:

David [dawúd] داود

Joan [jon] جون

Other nouns

house [kor] کور

class [sɪnf] صنف

hospital [roghtún] روغتون

title [sayɪb] صاحب

student [shāgərd] شاگرد

dormitory [layliyá] ليليه

Adjectives

sitting [nāst] ناست

waiting [muntazír] منتظر

new [náway] نوی

Adverbs, phrases, and idioms

I guess... [gumán kawum...] گومان کوم

yes [wo] هو

alone [yawāze] يوازې

Prepositions

in, inside, at [pə ...́ ke] په ... کې

with [lə ...́ sara] له ... سره

to, for [...́ ta] ... ته

Verbs

(I) am [yəm] يم

(you) are [ye] يې

(he) is [da] دی /(she) is [da] ده

(they) are [di] دی

Question words

how, why [tsə́nga] څنگه

where [chére] چېرې

Pronoun

you [tə] ته

Conjunction

and [aw] او

Section 2. Sentence Structure

Basic Order of Words in a Sentence

*Subject**	*Complement**	*Verb*	
[ghəldzay sāyɪb	pə sɪnf ke	da.]	غلځی صاحب په صنف کې دی.
[patang	chere	da?]	پتنگ چیرې دی؟
[tə	tsənga yawāze nāst	ye?]	ته څنگه یوازې ناست یې؟
[rābyā aw jon	pə layliya ke	di.]	رابیا او جون په لیلیه کې دی.
[( )	tsənga	ye?]	څنگه یې؟

Notes:

1. The basic order of words in a Pashto sentence or question is Subject - Complement-Verb, as opposed to English, in which it is Subject - Verb - Complement.

2. The complement in a Pashto sentence can be a prepositional phrase, a direct object, an adjective, or any combination of these.

3. Subjects are not expressed if their identity is clear from context, e.g.
   '(He) is in class.' [pə sínf ke da] په صنف کې دی.
   '(He) is a student.' [shāgərd da.] شاگرد دی.

4. Questions have the same word order as the parallel statements. The only difference is that the voice rises at the end of a question, as it does in English.
   '(He) is in class.' [pə sínf ke da.] په صنف کې دی.
   'Is (he) in class?' [pə sínf ke da?] په صنف کې دی؟

5. Negative sentences are formed by adding [nə] نه just before the final verb, e.g.
   '(He) is not in class.' [pə sɪnf ke nə́ da.] په صنف کې نه دی.
   '(He) is not a student.' [shāgərd nə́ da.] شاگرد نه دی.

---

* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.

The Verb 'be' in Pashto

	Singular *			Plural *		
1st person *	'(I) am'	[yəm]	یم	'(we) are'	[yu]	یو
2nd person	'(you) are'	[ye]	یې	'(you all) are'	[yā̆stəy]	یاستئ
3rd person	'(he) is'	[da]	دی	'(they) are'	[di]	دی
	'(she) is'	[da]	ده			

Examples:

'I'm at home.'	[pə kór ke yəm.]	په کور کې یم.
'You're at home.'	[pə kór ke ye.]	په کور کې یې.
'He's at home.'	[pə kór ke da.]	په کور کې دی.
'She's at home.'	[pə kór ke da.]	په کور کې ده.
'We're at home.'	[pə kór ke yu.]	په کور کې یو.
'You all are at home.'	[pə kór ke yā̆stəy.]	په کور کې یاستئ.
'They're at home.'	[pə kór ke di.]	په کور کې دی.
'I'm not at home.'	[pə kór ke nə́ yəm.]	په کور کې نه یم.
'You're not at home.'	[pə kór ke nə́ ye.]	په کور کې نه یې.
'He's not at home.'	[pə kór ke nə́ da.]	په کور کې نه دی.
'She's not at home.'	[pə kór ke nə́ da.]	په کور کې نه ده.
'We're not at home.'	[pə kór ke nə́ yu.]	په کور کې نه یو.
'You-all are not at home.'	[pə kór ke nə́ yāstəy.]	په کور کې نه یاستئ.
'They're not at home.'	[pə kór ke nə́ di.]	په کور کې نه دی.

Practice

1. Identify the subject (if it is expressed), complement, and verb in the following sentences from the dialogue.

غلځی صاحب په صنف کې دی.
پتنګ چيرې دی؟
ته څنګه يوازې ناست يې؟
څنګه يې ؟
په کور کې ده.
رابيا او جون چيرې دی؟
په روغتون کې دی.

2. Indicate whether the following sentences and questions are about Laylā or Amān:

په کور کې ده .
يوازې ناست نه دی.
په ليليه کې ده؟
ګومان کوم په صنف کې دی.
په امريکا کې نه ده.
چيرې دی؟
په روغتون کې ده.
په ليليه کې ده؟
په افغانستان کې نه دی.
په روغتون کې نه دی.

3. Ask and answer questions about yourself and your classmates using elements in the dialogue, e.g.

Q: *(about an absent classmate or mutual friend)*   ... چيرې ده؟

A: ګومان کوم په کور کې ده.

Prepositional Phrases in Pashto

Prepositions

'in, at'	[pə ... ke]	په ... کې
'of'	[de ...]	د ...
'with'	[lə ... sara]	له ... سره
'to, for'	[... ta]	... ته

Prepositional phrase	*Full sentence*
[pə kór ke] په کورکې	[pə kór ke da.] په کور کې ده .
[de amān] د امان	[de amān kor chere da?] د امان کور چیرې دی؟
[lə amān sara] له امان سره	[lə amān sara nāst yəm.] له امان سره ناست یم.
[laylā ta] لیلا ته	[laylā ta muntazír yu.] لیلا ته منتظر یو.

Notes:

1. Prepositions can come
   - before the noun object, e.g. [de ...] د ...
   - after the noun object, e.g. [... ta] ... ته
   - on both sides of the noun object, e.g. [pə ... ke] په ... کې, [lə ... sara] له ... سره

2. The first element of a two-word preposition is frequently dropped:
   - ... کې = په ... کې
   - ... سره = له ... سره

3. Prepositional phrases come before the nouns they modify*, e.g.
   - 'the house of the student/the student's house' [de shāgərd kor] د شاګرد کور
   - 'the students in (of) the dorm' [de layliyé shāgərdān] د لیلیې شاګردان

4. The object of the preposition په ... کې is always in the direct form. Objects of د ..., سره ... له, and ... ته are usually in the oblique case. (See Section 4)

Section 3: Reading

داود او جون په پوهنتون کې د پښتو شاگردان دی. غلځی صاحب د
داود او جون دپښتو ښوونکی دی.

امان تاریخ پوه دی. پتنگ ډاکتر دی. د امان ښځه لیلا پرستاره ده.
ریښتیا امان ښه شاعر هم دی.

اسد او رابیا شاگردان دی. اسد کیمیا لولی. رابیا ژورنالزم لولی.
جون او رابیا ډیرې نزدې ملگرې دی.

غلځی صاحب، امان، لیلا، رابیا، پتنگ او اسد ټول د افغانستان او
پښتانه دی. د غلځی صاحب، امان او رابیا کورنۍ په امریکا کې دی.
د نورو کورنۍ په افغانستان کې دی. داود او جون د امریکا دی.
دوی ټول د مجلس ملگری دی.

New Vocabulary

People

male teacher [xowúnkay] ښوونکی

historian [tārīkh poh] تاریخ پوه

male doctor [ḍākṭár] ډاکټر

wife [xə́dza] ښځه

female nurse [parastára] پرستاره

male poet [shāɪŕ] شاعر

female friends [məlgə́re] ملگرې

male friends [məlgə́ri] ملگری

Adjectives

very *F pl. form* [ḍére] ډیرې

close [nizdé] نزدې

others *M pl. form* [nóro] نورو

Preposition

of [de] د

Other nouns

university [pohantún] پوهنتون

Pashto (language) [paxtó] پښتو

chemistry [kimyā̃] کیمیا

journalism [zhornālízm] ژورنالزم

Pashtun (people) [paxtún] پښتون

family [koranə́y] کورنۍ

Adverbs, phrases, idioms

by the way [rixtyā̃] رښتیا

good [xə] ښه

also [həm] هم

(he/she) is studying [lwani] لولی

all of them [duy ṭol] دوی ټول

'meeting friends'
[de majlə́s məlgə́ri] د مجلس ملگری

Have You Understood?

1. داود کیمیا لولی؟
2. غلځی صاحب شاگرد دی؟
3. رابیا ژورنالزم لولی؟
4. د داود کورنۍ چیرې ده؟
5. لیلا د پتنگ ښځه ده؟
6. د رابیا کورنۍ په امریکا کې ده؟
7. لیلا او رابیا ملگرې دی؟
8. امان د داود ښوونکی دی؟
9. داود او جون ملگری دی؟
10. امان، پتنگ او اسد پښتانه دی؟

Section 4: Word Structure

Pashto Noun Classes, Part 1

Examples:

DSg : [paxtún laylā́ ta muntazír da.] پښتون لیلا ته منتظر دی.

OSg : [de paxtānā́ xə́dza shāgə́rda da.] د پښتانه ښځه شاګرده ده.

DPl : [paxtānā́ laylā́ ta muntazɪr di.] پښتانه لیلا ته منتظر دی.

OPl : [dawud de paxtano məlgəray da.] داود د پښتنو ملګری دی.

Notes:

1. A Pashto noun can have up to four different endings depending on its number (singular *Sg* or plural *Pl*), gender (masculine *M* or feminine *F*) and case (direct *D* or oblique *O*). . The noun [paxtún] پښتون is used in each of the possible numbers and positions in the example sentences.
2. A noun has a direct (*D*) case ending when it is the subject or direct object (not studied yet) of a sentence, or when it is a complement of the verb 'be'. A noun has an oblique (*O*) case ending when it is the object of a preposition.
3. Nouns in Pashto are grouped into classes, on the basis of their gender and the particular endings that occur with them. The classes are numbered M1, M2, M3, and M4, and F1, F2, and F3.
4. There are many nouns that do not fit into any of the classes. These are called irregular nouns, and can be either masculine or feminine.

Some Noun Classes

M1 nouns Characteristics: *DSg* ends in consonant, usually animate

Endings: *DSg* [-] *DPl* [-ān] ان- *OSg* [-] *OPl* [-āno] انو-

Example: *DSg* : [shā́gərd] شاګرد *DPl* : [shāgərdā́n] شاګردان

OSg : [shā́gərd] شاګرد *OPl* : [shāgərdā́no] شاګردانو

M1 class nouns in this unit:

[shā́gərd] شاګرد [sā́yɪb] صاحب [ḍākṭár] ډاکټر

[shāír] شاعر [tārīkh poh] تاریخ پوه

M2 nouns Characteristics: *DSg* ends in consonant, usually inanimate

Endings: *DSg* [-] *DPl* [-una] -ونه *OSg* [-] *OPl* [-o/-uno] -و / -ونو

Example:

DSg :	[kor] کور	*DPl* :	[korúna] کورونه
OSg :	[kor] کور	*OPl* :	[koró] /[korúno] کورو/کورونو

M2 class nouns in this unit:

[kor] کور	[pohantún] پوهنتون	[zhornalízm] ژورنالزم
[roghtún] روغتون	[sɪnf] صنف	

Irregular M noun Characteristics: have no predictable shape, endings vary

[paxtún] پښتون '(male) Pashtun'

DSg :	[paxtún] پښتون	*DPl* :	[paxtānə́] پښتانه
OSg :	[paxtānə́] پښتانه	*OPl* :	[paxtanó] پښتنو

F1 nouns Characteristics: *DSg* ends in [a] ه or [ə] ه or [e] ې

Endings: *DSg* [a/ə/e] -ه/-ې *DPl* [-e] -ې *OSg* [-e] ې *OPl* [-o] -و

Example:

DSg :	[xə́dza] ښځه	*DPl* :	[xə́dze] ښځې
OSg :	[xə́dze] ښځې	*OPl* :	[xə́dzo] ښځو

F1 class nouns in this unit:

[xə́dza] ښځه	[parastára] پرستاره	[məlgére] ملگرې
[layliyá] لیلیه	[shāgérda] شاگرده	

Irregular F noun Characteristics: have no predictable shape, endings vary

[paxtó] پښتو 'Pashto language'

DSg :	[paxtó] پښتو	*DPl* :	[paxtó] پښتو
OSg :	[paxtó] پښتو	*OPl* :	[paxtó] پښتو

Practice

1. Identify the class of each of the underlined nouns in the following sentences, and explain which form (*DSg, DPl, OSg, OPl*) it has in the sentence and why.

1. داود او جون په پوهنتون کې د پښتو شاگردان دی.
2. غلځی صاحب د داود او جون دپښتو ښوونکی دی.
3. پتنگ ډاکټر دی.
4. د امان ښځه ليلا پرستاره ده.
5. اسد او رابيا شاگردان دی.
6. رابيا ژورنالزم لولی.
7. جون او رابيا ډيرې نزدې ملگری دی.
8. امان، ليلا، رابيا، پتنگ او اسد ټول د افغانستان او پښتانه دی.
9. د امان او رابيا کورنۍ په امريکا کې دی.
10. د نورو کورنۍ په افغانستان کې دی.
11. دوی ټول ملگری دی.

2. Fill in the blank with the correct form of each noun listed below it.

________ چېرې دی/ ده؟

پرستاره
ملگرې
شاگرده

ډاکټر
پښتون
ښځه

شاگرد
شاعر
تاريخ پوه

اسد په ________ کې دی.
رابيا په ________ کې ده.

پوهنتون
صنف

کور
روغتون

ليليه

Section 5. The Pashto Alphabet

Ligatures and Borrowed Letters

ا + ل = لا

Examples: [salắm] سلام [ɪslắmabăd] اسلام آباد
[baghlắn] بغلان [jālắlabād] جلال آباد

أ = [an] in words originally from Arabic

Examples:
'for example' [masalan] مثلاً 'usually' [amuman] عموماً

آ = [ā] in words originally from Persian. آ is always in initial position in a word.

Examples:
[ɪslắmābăd] اسلام آباد [jalắlābăd] جلال آباد
[khắnābăd] خان آباد

ئ = [?] ('glottal stop') in words originally from Arabic. The letter name is [hamzá].

Practice

1. Write the following words in Pashto.
[laylắ] [salắm] [kalắ] 'compound' [plăr] 'father' [lăr] 'road'
[khānābắd] [baghlắn] [jalắlabắd] [salăta] 'salad' [lās] 'hand'

2. Review: read the following groups of words out loud.

Group 1. مه څنگه نه ده سره له په ته

Group 2. نور کور يم يو او هو

Group 3. یاستئ چېرې دی دی يې کې

Group 4. په خير يې؟ څنگه يې؟ مهربانی تشکر سلام

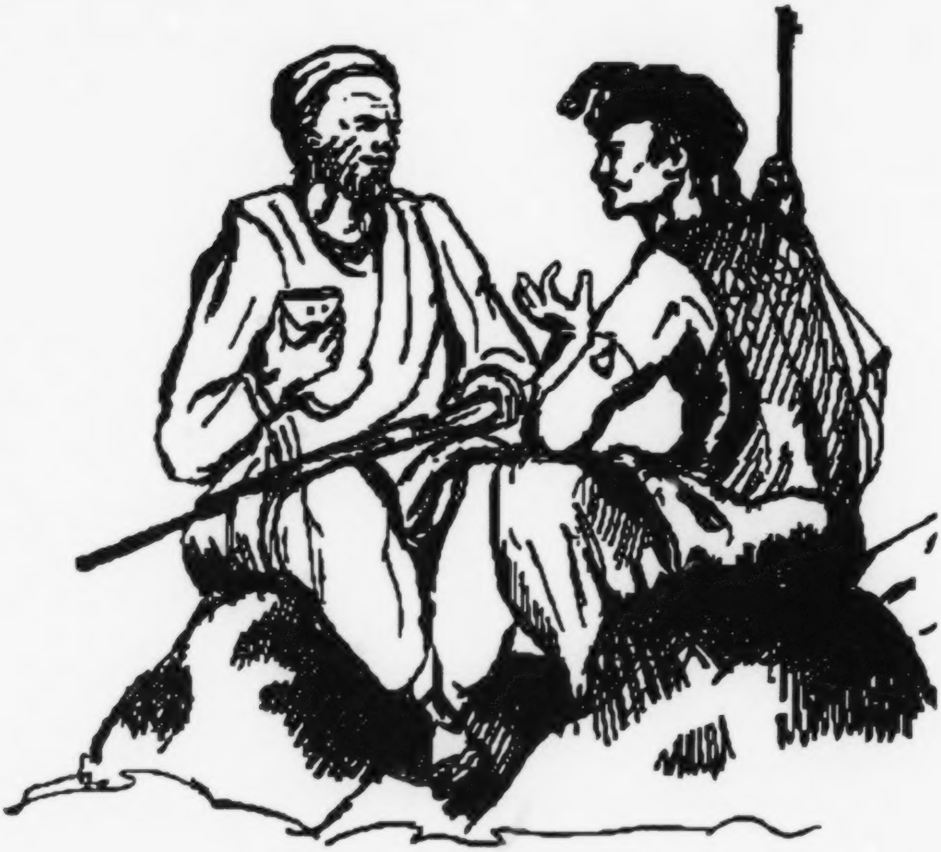
Group 5. روسيا پاکستان امريکا افغانسان

Section 6: Diversions

چې خان يې په ياران يې

[che khān ye pə yārān ye]

You are a khān thanks to your friends.....



Unit 3: ته څه کار کوې؟

Section 1: Dialogue

Theresa: [salā́m.]	تریسا: سلام.
Asad: [salā́m.]	اسد : سلام.
Theresa: [de ghəldzí sāyɪb məlgə́ray ye?]	تریسا: د غلځی صاحب ملگری یې؟
Asad: [wó. zə asád yəm.]	اسد : هو! زه اسد یم.
Theresa: [di mā núm tarísa da.]	تریسا: ز ما نوم تریسا ده.
Asad: [tə ba de ghəldzí sāyɪb nəwé shāgə́rda ye.]	اسد : ته به د غلځی صاحب نوې شاگرده یې.
Theresa: [po nə́ swəm.]	تریسا: پوه نه شوم.
Asad: [de ghəldzí sāyɪb zdá kawúnke ye?]	اسد : د غلځی صاحب زده کوونکې یې؟
Theresa: [wo. de ghəldzí sāyɪb zdá kawúnke yəm.]	تریسا: هو! دغلځی صاحب زده کوونکې یم.
Asad: [rā́dza kéna.]	اسد : راځه کښېنه.
Theresa: [tashakúr. tə tsə́ kār kawe?]	تریسا: تشکر. ته څه کار کوې؟
Asad: [zda kawúnkay yəm.]	اسد : زده‌کوونکی یم.
Theresa: [tsə́ shay lwane?]	تریسا: څه شی لولې؟
Asad: [kimyā́ lwanəm. tə́ tsəngá? yawā́ze paxtó lwane?]	اسد : کیمیا لولم. ته څنگه؟ یوازې پښتو لولې؟
Theresa: [na. zə de zə́bpohə́ne zdá kawúnke yəm.]	تریسا: نه. زه د ژبپوهنې زده کوونکې یم.
Asad: [de kúm dzay ye?]	اسد :د کوم ځای یې؟
Theresa: [de míshigan yəm.]	تریسا: د مشیگن یم.
Asad: [dəlta chére wosége?]	اسد : دلته چېرې اوسېږې؟
Theresa: [pə jórjtawn ke woségəm.]	تریسا: په جورج ټون کې اوسېږم.

New Vocabulary

Nouns

name *M2* [num] نوم

linguistics *F1* [zə́bpohána] ژبپوهنه

thing *M3* [shay] شی

place *M3* [dzāy] ځای

student *F1* [zdá kawúnke] زده کوونکي

work *M2* [kār] کار

Pronouns

my *emphatic* [di mā] / [zmā] زما

I *emphatic* [zə] زه

Verbs

study [lwan-́] لول-

live [woség-] اوسېږ-

do, work [kaw-́] کو-

American names

Theresa [tarisá] تریسا

Michigan [míshigan] مشیگن

Georgetown [jórjṭawn] جورج ټون

Question words

what ...? [tsə] څه

which ...? [kum] کوم

Adverbs, phrases, idioms

yes [wo] هو

particle [ba] به

Come sit down. [rādza kéna.] راځه کښېنه.

How about you? [tə́ tsə́nga?] ته څنگه؟

no [na] نه

I didn't understand. [po nə́ swəm.] پوه نه شوم.

Practice

1. Construct personal answers to the following questions.
   a. څه کار کوي؟
   b. دلته څه شی لولي؟
   c. د کوم ځای يي؟
   d. چېري اوسېږي؟
2. Pair up, and ask and answer (truthfully) the questions above.

Section 2: The Present Imperfective Tense*

Examples

'What work do you do?'	[tə tsə́ kār kawé?]	ته څه کار کوې؟
'What are you studying?'	[tsə́ shay lwane?]	څه شی لولې؟
'Are you studying only Pashto?'	[yawā́ze paxtó lwane?]	یوازې پښتو لولې؟
'Where are you living?'	[chére wosége?]	چېرې اوسېږې؟
'I'm living here.'	[dalta woségəm.]	دلته اوسېږم.

Notes:

1. The Pashto present imperfective tense is parallel to the English simple present (e.g. 'I work') and the English present continuous (e.g. 'I am working') tenses.

2. This tense is imperfective*; it carries the implication that the action is still going on, or that the action is a regularly occurring one that will continue in the future.

Forms

Positives:

'I'm working/work (regularly)'	[kār kawə́m.]	کار کوم.
'You're working/work (regularly)'	[kār kawé.]	کار کوې.
'He/she is working/works (regularly)'	[kār kawí.]	کار کوی.
'We're working/work (regularly)'	[kār kawú.]	کار کوو.
'You-all are working/work (regularly)'	[kār kawə́y.]	کار کوئ.
'They are working/work (regularly)'	[kār kawí.]	کار کوی.

---

* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.

Negatives:

'I'm not working'/'don't work(regularly)'	[kắr nә́ kawəm.]	کار نه کوم.
'You're not working/don't work (regularly)'	[kắr nә́ kawe.]	کار نه کوې.
'He etc. isn't working/doesn't work (regularly)	[kắr nә́ kawi.]	کار نه کوی.
'We're not working/don't work (regularly)'	[kắr nә́ kawu.]	کار نه کوو.
'You-all aren't working/don't work (regularly)'	[kắr nә́ kawəy.]	کار نه کوئ.
'They aren't working/don't work (regularly)'	[kắr nә́ kawi.]	کار نه کوی.

Questions:

'Am I working/Do Iwork (regularly)?'	[kắr kawә́m?]	کار کوم؟
'Are you working/'Do you work (regularly)?'	[kắr kawé?]	کار کوې؟
'Is he etc. working/Does he work (regularly)?'	[kắr kawí?]	کار کوی؟
'Are we working/Do we work (regularly)?'	[kắr kawú?]	کار کوو؟
'Are you-all working/Do you-all work (regularly)?'	[kắr kawә́y?]	کار کوئ؟
'Are they working/Do they work (regularly)?'	[kắr kawí?]	کار کوی؟

Notes:

1. The present tense is formed with the imperfective present root* of the verb, plus the following personal endings:

1st person singular: [-əm] م-	1st person plural: [-u] و-
2nd person singular: [-e] ې-	2nd person plural: [-əy] ئ-
3rd person singular and plural: [-i] ی-	

The stress falls on the personal ending.

2. Negatives are formed by adding the particle [nə] نه before the verb. The negative particle is stressed.

3. Yes-no questions* are the same as statements except for rising intonation at the end of the sentence.

Practice

1. The sentences below are taken from the dialogue. Explain the form and meaning of each underlined verb.

a. ته څه کار کوې؟

b. څه شی لولې؟

c. کیمیا لولم.

d. یوازې پښتو لولې؟

e. دلته چېرې اوسېږې؟

f. په جورج ټاون کې اوسېږم.

2. Read the following statements about the Pashtuns and Pashto students.

a. رابیا ژورنالزم لولی.
b. جون او رابیا په لیلیه کې اوسېږی.
c. غلځی صاحب په پوهنتون کې کار کوی.
d. د اسد کورنۍ په افغانستان کې اوسېږی.
e. پتنګ او لیلا په روغتون کې کار کوی.
f. د غلځی صاحب کورنۍ په افغانستان کې نه اوسېږی.

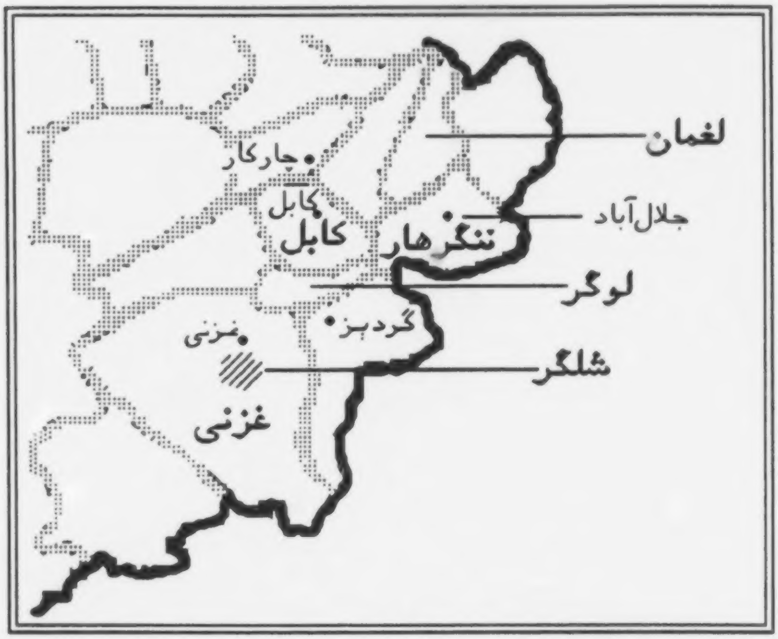
3. Construct sentences, negative sentences and questions with the following verbs:

کار کو- کښېن- لول- اوسېږ-

4. Answer the following questions.

a. په لیلیه کې اوسېږې؟
b. په پوهنتون کې پښتو لولې؟
c. کار کوې؟
d. یوازې اوسېږې؟
e. چېرې کښېنې؟

Section 3: Reading


لغمان
چارکار
کابل
کابل
ننگرهار
جلال‌آباد
لوگر
گردېز
غزني
شلگر
غزني

دداود ملگری ټول افغانان او د افغانستان د بهلو بهلو سیمو دي. پټنګ د لغمان او اسد د لوگر دي. رابیا د ننگرهار او لیلا د لوگر ده.

امان د کابل نیازي دي. د امان تره د نیازیو مشر دی .

غلځی صاحب د غزني دي. د غلځي ماما د شلگر ملك دی. د شلگر د خلکو جامې هرڅوك خوښوي، خو غلځي صاحب يې نه اغوندي. د شلگر ډیر اوسېدونکي اندړ دي. د لیلا او اسد مور اندړه ده.

غلځی صاحب هم په شلگر کې بلد دی. خور يې په شلگر کې واده ده. د غلځي صاحب یو خوریی د مجاهدینو قومندان او د امان ملگری دی.

امان کله کله پېښور ته ځي او ور سره گوري. د رابیا یو ورور هم په پېښور کې دی. هغه د پېښور په پوهنتون کې استاد دی.

New Vocabulary

Pashtun provinces, areas

Laghman [laghmān] لغمان

Shalgar [shəlgár] شلگر

Logar [logár] لوگر

Ningrahar [ningrār] ننگرهار

Kabul [kābə́l] کابل

Ghazni [ghazní] غزنى

People

Afghan *M1* [afghān] افغان

inhabitants *M3* [osedúnki] اوسېدونکى

leader *M1* [məshə́r] مشر

head man (of village) *M1* [malə́k] ملك

people, populace *M1* [khálək] خلك

guerillas *M irreg.* [mujahídin] مجاهدين

commandant *M1* [qumandān] قومندان

professor *M1* [ustād] استاد

Pronouns

everyone [artsók] هرڅوك

them/his [ye] يې

he (out of sight) [aghá] هغه

all [ṭol] ټول

Adjectives

separate *M OPl form* [bélo belo] بېلو بېلو

familiar *M DSgform* [balád] بلد

married *F DSgform* [wādə́] واده

one *M DSg form* [yaw] يو

Relatives

sister *F irreg.* [khor] خور

brother *M irreg.* [wror] ورور

maternal uncle *M irreg.* [māmā] ماما

paternal uncle *M irreg.* [trə] تره

mother *F irreg.* [mor] مور

nephew *M irreg.* [khwrayáy] خوريى

Pashtun tribe names

Ander [andə́ṛ] اندړ

Niazay [nyāzáy] نيازى

Verbs

enjoy, like [khwaxaw-ˊ] - خوښو

wear (clothes) [aghund-ˊ] - اغوند

meet, visit with [gor-ˊ] - گور

go [dz-] - ځ

Nouns

area *F1.* [síma] سيمه

clothes *F1.* [jāmé] جامې

province *M2.* [wɪlāyát] ولايت

Adverbs, phrases, idioms

many *adv.* [ḍer] ډېر

sometimes *adv.* [kə́la kəla] کله کله

with him *phr.* [wə́r sara] ورسره

Conjunction

but [kho] خو

Have You Understood?

1. Answer the following questions.

1. پتنګ د لوګر دی؟
2. د غلځی صاحب خور په شلګر کې اوسېږی؟
3. رابیا افغانه ده؟
4. د غلځی صاحب خور د اسد ملګرې ده؟
5. لیلا د افغانستان ده؟
6. د مجاهدینو قومندان د امان ملګری دی؟
7. امان د لغمان دی؟
8. غلځی صاحب په شلګر کې اوسېږی؟
9. اسد په لوګر کې دی؟
10. شلګر په غزنی کې دی؟

2. Fill out the chart below with information from the reading.

څوک؟	چېرې اوسېږي؟
د پتنګ کورنۍ	____________________
د اسد او لیلا کورنۍ	____________________
د غلځی صاحب خور	____________________
د امان کورنۍ	____________________
د غلځی د ماما کورنۍ	____________________
د رابیا ورور	____________________

Section 4: Word Structure

M3 nouns   Characteristics: *DSg* ends in [ay]ی, can be either animate or inanimate

Endings: *DSg* [-ay] ی-   *DPl* [-i] ی- /[-yān] یان-
OSg [-i] ی-   *OPl* [-o] و- /[-yāno] یانو-

Stress on final syllable

Example: *DSg:* [ghəldzā́y] غلځی   *DPl:* [ghəldzī́] غلځی / [ghəldzyā́n] غلځیان
OSg: [ghəldzī́] غلځی   *OPl:* [ghəldzó] غلځو / [ghəldzyā́no] غلځیانو

Stress on next-to-final syllable

Example: *DSg:* [məlgə́ray] ملگری   *DPl:* [məlgə́ri] ملگری
OSg: [məlgə́ri] ملگری   *OPl:* [məlgə́ro] ملگرو

M3 class nouns learned so far:
[ghəldzáy] غلځی   [məlgə́ray] ملگری   [xowúnkay] ښوونکی
[shay] شی   [khwrayáy] خوریی   [dzāy] ځای   [nyāzáy] نیازی

M4 nouns   Characteristics: *DSg* ends in [ā] ا- , is usually animate

Endings: *DSg* [ā] ا-   *DPl* [-gān] گان-
OSg [ā] ا-   *OPl* [-gāno] گانو-

Example: *DSg* [māmā] ماما   *DPl* [māmāgān] ماماگان
OSg [māmā] ماما   *OPl* [māmāgāno] ماماگانو

M4 class nouns learned so far: [māmā] ماما

F2 nouns   Characteristics: *DSg* ends in [əy] ۍ-

Endings: *DSg, DPl, OSg* [-əy] ۍ-   *OPl* [-əyo] نیو-

Example: *DSg:* [koranə́y] کورنۍ   *DPl:* [koranə́y] کورنۍ
OSg: [koranə́y] کورنۍ   *OPl:* [koranəyo] کورنیو

F2 class nouns learned so far: [koranə́y] کورنۍ

F3 nouns Characteristics: *DSg* ends in [ā] -ا

Endings:	*DSg* [-ā] -ا	*DPl*	[-we] -وې /[-gāne] -گانې
	OSg [-ā] -ا	*OPl*	[-wo] -وو /[gāno] -گانو

Example:	*DSg:*	[amrikā́] امریکا	*DPl:*	[amrikā́we] امریکاوې / [amrikāgā́ne] امریکاگانې
	OSg:	[amrikā́] امریکا	OPl:	[amrikā́wo] امریکاوو / [amrikāgā́no] امریکاگانو

F3 class nouns learned so far: [amrikā́] امریکا [kimyā́] کیمیا

Irregular Nouns in This Unit

Masculine nouns:

[wror] ورور	*DSg:*	[wror] ورور	DPl:	[wrúna] ورونه
	OSg:	[wror] ورور	OPl:	[wrúno] ورونو
[trə] تره	*DSg:*	[trə] تره	*DPl:*	[trúna] ترونه
	OSg:	[trə] تره	*OPl:*	[trúno] ترونو
[mujāhíd] مجاهد	*DSg:*	[mujāhíd] مجاهد	*DPl:*	[mujāhidín] مجاهدین
	OSg:	[mujāhíd] مجاهد	*OPl:*	[mujāhidíno] مجاهدینو

Feminine nouns:

[mor] مور	*DSg:*	[mor] مور	*DPl:*	[máynde] میندې
	OSg:	[mor] مور	*OPl:*	[máyndo] میندو
[khor] خور	*DSg:*	[khor] خور	*DPl:*	[khwáynde] خویندې
	OSg:	[khor] خور	*OPl:*	[khwáyndo] خویندو

Practice

1. Sentences from the reading passage are given below. Identify the gender and class of each underlined noun; tell whether it is singular or plural; tell whether it is in the direct or oblique case, and why.

a. د داود ملګری ټول افغانان او د افغانستان د بېلو بېلو سیمو دی.

b. د امان تره د نیازیو مشر دی.

c. د غلځي ماما د شلګر ملك دی.

d. د شلګر د خلکو جامې هرڅوك خوښوی، خو غلځي صاحب يې نه اغوندی.

e. د غلځي صاحب يو خوريې د مجاهدينو قوماندان او د امان ملګری دی.

f. امان کله کله پېښور ته ځي او ور سره ګوری.

g. هغه د پېښور په پوهنتون کې استاد دی.

2. Create sentences by substituting the various occupation and relative words you know in the blanks.

د ______ ______ استاد دی.
د ______ ______ پېښور ته ځي.
د ______ ______ د ______ ملګری دی.

3. Unfamiliar nouns are given below, with information about their classes. Give the *DSg*, *DPl*, *OSg* and *OPl* forms for each noun, then create sentences with it.

girl *F1* [péghla] پېغله man *M3* [saṛáy] سړی assistant [asistán] اسستان
friend *M1* [dost] دوست office *F1* [ɪdārá] اداره chair *F3* [tsawkay] څوکی

Section 5: Diversions

It is said that Laghmanis are so smart they can outwit the Devil.

A Laghmani became friends with the Devil, and went into partnership with him to farm. The two of them planted turnips, wheat, and corn.

When it was time to harvest the turnips, the Laghmani asked the Devil, "Which part of the crop do you want? The top or the bottom?"

The Devil looked at the pretty green leaves of the turnips and said, "I'll take the top." The Laghmani, of course, got the turnips.

When it was time to harvest the wheat, the Laghmani again asked the Devil, "Which part of the crop do you want? The top or the bottom?"

The Devil this time said, "I'll take the bottom," and the Laghmani, of course, got the grain.

When it was time to harvest the corn, the Laghmani asked the Devil for a third time, "Which part of the crop do you want? The top or the bottom?"

The Devil this time said, "I'll take both the top and the bottom." And the Laghmani, of course, got the corn.

Unit 4: ورونه او خویندې

Section 1: Dialogue

تریسا: د اسد کورنۍ په لوگر کې اوسېږی؟

امان: هو. د اسد پلار د لوگر یو لوی او مشهور خان دی.

تریسا: اسد څو ورونه او خویندې لری؟

امان: څلور ورونه او دوه نورې خویندې لری.

تریسا: خویندې او ورونه یې هم اسد او لیلا غوندې دی؟

امان: هو، ټول لکه اسد غوندې دی. ورور یې کسه خور یې نیسه.

تریسا: ورور یې کسه خور یې نیسه څه معنا؟

امان: دا متل دی او معنا یې دا ده چه خور ورور ته ورته وی.

تریسا: ټول یې اسد او لیلا غوندې ښایسته دی؟

امان: د لوگر خلك ټول ښایسته دی.

New Vocabulary

Nouns

father *n, M irreg.* [plār] پلار

proverb *n, M2.* [matál] متل

Numbers

one, a [yaw] یو

four [tsalór] څلور

two [dwa] دوه

Adjectives

big, important [loy] لوی

well-known [mashhúr] مشهور

similar [wárta] ورته

good-looking [xāystá] ښايسته

Preposition

like [(ləka)...ghúnde] لکه ... غوندې

Question word

how many [tso] څو

Adverbs, phrases and idioms

What does ... mean? [...tsə́ mānā?] ... څه معنا ؟

It means ... [mānā ye dā da tse ...] معنا يی دا ده چه...

all of them [ṭól ye] ټول يې

Look at the brother, guess at the sister *(proverb)*

[wror ye kə́sa khor ye nə́sa]

ورور يې کسه خور يې نيسه.

Pronoun

that [dā] دا

Verbs

have [lar-] لر

is [wi] وی

Practice

1. Memorize the following lines from the dialogue. Practice the question and answer with a partner.

A: اسد څو ورونه او خويندې لری؟

B: څلور ورونه او دوه نورې خويندې لری.

2. Ask a classmate:
   - if he/she has any brothers or sisters
   - how many brothers he/she has
   - how many sisters he/she has
   - where his/her parents live

2. Rābyā encounters Theresa at the cafeteria table where the Pashto students and Pashtuns meet. She has heard about Theresa, but hasn't met her yet. Write the conversation the two of them have. (Theresa has two brothers, no sisters.)

Section 2: Numbers

six	[shpag]	شپږ	٦	one	[yaw]	يو	١
seven	[wə]	اوه	٧	two	[dwa]	دوه	٢
eight	[atə́]	اته	٨	three	[dre]	دري	٣
nine	[nə́hə]	نهه	٩	four	[tsalór]	څلور	٤
ten	[las]	لس	١٠	five	[pindzə́]	پنځه	٥

Practice

1. Read the following rows of numbers.

a)	٥	٤	٩	٢	٨	٣	١	٦
b)	١	١٠	٧	٣	٩	٨	٦	٤
c)	٤	٨	٦	٢	٥	٣	١٠	١
d)	٩	٣	٨	١٠	٤	٢	٧	٥
e)	٥	٢	٩	٨	٤	٣	٦	٧

2. Answer the following questions:

١. څو خويندي لري؟
٢. څو ورونه لري؟
٣. څو ماماگان لري؟
٤. څو ترونه لري؟
٥. څو خوريان لري؟
٦. څو نژدي ملگري لري؟
٧. څو ښوونکی لري؟
٨. پلار دي څو ورونه لري؟
٩. غلځی صاحب څو د پښتو زده کوونکی لري؟

Section 3: Weak Possessive Pronouns*

Examples

'Asad's brothers live in Logar.'	د اسد وروورونه په لوگر کې اوسېږی.
'His brothers live in Logar.'	وروورونه يې په لوگر کې اوسېږی.
'Asad is Laylā's brother.'	اسد د ليلا ورور دی.
'Asad is her brother.'	اسد يې ورور دی.
'We are sitting with Laylā's brother.'	د ليلا له ورور سره ناست يو.
'We are sitting with her brother.'	له ورور سره يې ناست يو.
'Patang is visiting Laylā's brother.'	پتنگ د ليلا له ورور سره گوری.
'Patang is visiting her brother.'	پتنگ يې له ورور سره گوری.

Notes:

1. The weak possessive pronoun comes after the first stressed phrase in the sentence, regardless of the position of the noun it modifies.

2. The stressed phrase can be the subject or object phrase, an entire prepositional phrase, or an adverb (like كله كله).

3. The weak possessive is often written attached to the word it follows.

The Weak Possessive Pronouns

1st sg. 'my'	[me]	مې	*1st pl.* 'our'	[mo]	مو
2nd sg. 'your'	[de]	دې	*2nd pl.* 'you all's'	[mo]	مو
3rd sg. 'his'/'her'	[ye]	يې	*3rd pl.* 'their'	[ye]	يې

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* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.

Practice

1. In the following sentences, identify the weak possessive pronoun, the noun it modifies, and the stressed element it comes after.

١. خور يې په شلګر کې واده ده.
٢. معنا يې دا ده چه خور ورور ته ورته وی.
٣. ټول يې اسد او ليلا غوندې ښايسته دی؟
٤. خويندې او ورونه يې هم اسد او ليلا غوندې دی؟

2. In each of the sentences below, change the underlined possessive phrase to the appropriate weak pronoun, and make other necessary changes in the sentence.

١. د ليلا ورور شاګرد دی.
٢. اسد د ليلا ورور دی.
٣. د ليلا له ورور سره ناست يو.
٤. پتنګ د ليلا ورور ته ګوری.

3. Answer the following questions.

١. کورنۍ دې چېرې اوسېږی؟
٢. پلار دې څه کار کوی؟
٣. مور دې کار کوی؟
٤. د ښوونکی نوم دې څه دی؟
٥. کور دې چېرې دی؟
٦. د ملګرو نومونه دې څه دی؟
٧. کور دې په جورج تاون کې دی؟
٨. پلار دې چېرې دی؟
٩. ملګری دې څه شی لولی؟

Section 4: Reading

اسد د لوگر په باره کې غږېږي:

لوگر ډېر اباد ځای دی. ډېرې زیاتې اوبه او خوږې مېوې لری. مڼې يې ډېرې مشهورې دی. مځکې يې ابادې دی.

زما کورنۍ دوه ډېر لوی باغونه لری. پلار مې غواړی چه یو بل باغ هم واخلی. یو باغ مو کور ته بېخی نژدی دی.

کله کله مې مور او خویندې هم ورځی. کله کله نورې پېغلې هم باغ ته راځی او مېلې کوی. سندرې وایی؛ اتنونه کوی او ټالونه خوری. د لوگر پېغلې ډېرې مستې او پلوندې دی. په اتڼ او ټالونو هېڅ نه ستړی کېږی.

New Vocabulary

Nouns

water *F irreg.*	[wobə́]	اوبه
fruit *F1*	[méwa]	مېوه
apple *F1*	[mā́ṇa]	مڼه
soil *F1*	[mdzə́ka]	مځکه
orchard *M2*	[bāgh]	باغ
girl, maiden *F1*	[péghla]	پېغله
picnic *F1*	[méla]	مېله
song *F1*	[sandə́ra]	سندره
name of a dance *M2*	[atə́ṇ]	اتڼ
swing *M2*	[ṭāl]	ټال

Adjectives

fertile, prosperous	[abā́d]	اباد
much *(fem. pl.)*	[zyā́te]	زیاتې
sweet *(fem. pl.)*	[khwā́ge]	خوږې
other	[bəl]	بل
lively *(fem. pl.)*	[máste]	مستې
strong *(fem. pl.)*	[palwánḍe]	پلوندې
tired *(fem. pl.)*	[stə́ṛe]	ستړې

Preposition

by means of, with	[pə]	په

Adverbs, phrases, idioms

about ... [de ... pa bāra ke]	د ... په باره کې
especially, very, really [bikhí]	بیخی
do the atan [ataṇúna kaw-]	اتنونه کو
swing (on a swing) [ṭalúna khwr-]	ټالونه خور
none, no [hets]	هیڅ

Verbs

talk [ghagég-]	غږېږ-
want, intend [ghwaṛ-]	غواړ-
buy *perfective* [wakhl-]	واخل-
go (there) [wardz-]	ورځ-
come (here) [rādz-]	راځ-
do, make [kaw-]	کو-
say, sing [wāy-]	وای-
be, become [keg-]	کېږ-

Have You Understood?

1. Answer the following questions.

١. د اسد پلار د کوم ځای اوسېدونکی دی؟
٢. د لوگر پېغلې څنگه دی؟
٣. پېغلې د اسد د پلار په باغ کې څه کوی؟
٤. د اسد پلار غواړی چه څه شی واخلی؟
٥. د اسد خویندې او ملگری کله کله څه کوی؟
٦. ته څنگه؟ سندرې خوښوې؟
٧. د اسد مور او خویندې کله کله چېرې ځی؟

2. In the following sentences from the reading, identify the weak possessive pronoun, and tell who or what it refers to.

١. منې یې ډېرې مشهورې دی.
٢. مڅکې یې ښې ابادې دې.
٣. پلار مې غواړی چه یو بل باغ هم واخلی.
٤. یو باغ مو کورته بیخی نژدی دی.
٥. کله کله مې مور او خویندې هم ورځی.

Section 5: Diversions

نجلۍ د باغ له لوری راغله
ټیکری یې نشته مخ په پاڼو پټوینه

[njəláy de băgh lə lóri rághla
ṭikráy ye nə́sta mə́kh pə păṇo pətawí-na.]

The young girl came from the orchard.
She had no scarf. She hid her face in the leaves.

Unit 5: هوا سخته توده ده

Section 1: Dialogue

پتنګ: یاره، هوا سخته توده ده. دلته عموما هوا څنګه وی؟

داود: په اوړی کې هوا عموماً نن غوندې توده او لنده وی.
په کور او دفتر کې بې له اېیرکاندېشن نه ګوزاره نه کېږی.

پتنګ: ژمی څنګه وی؟

داود: ژمی ښایسته سوړ وی. اکثره سخت باد لګېږی.

پتنګ: واوره اورېږی؟

داود: هو. کله کله دومره زیاته واوره اورېږی چه سرکونه بېخی
بندېږی.

پتنګ: پسرلی او منی څنګه وی؟

داود: په پسرلی او منی کې هوا عموماً نرمه وی، خو باران
دېر زیات اورېږی.

پنتګ: وایی چه باران د خدای رحمت دی.

New Vocabulary

Nouns

weather *F3* [awā́] هوا
office *M irreg* [daftár] دفتر
air conditioning *M2*
[éyar kāndeshán] اېیرکاندېشن
street *M2* [sarák] سرك
snow *F3* [wáwrā] واوره
rain *M2* [bārā́n] باران
mercy *M2* [rahmát] رحمت

The seasons

spring *M3* [pasarláy] پسرلی

summer *M3* [zámay] ژمی

fall *M3* [mánay] منی

winter *M3* [wóṛay] اوری

Preposition

without [be lə ... ná] بې له ... نه

Adverbs, phrases, idioms

friend *(addressed)* [yāra] یاره

usually *adv.* [amúman] عموما

just *adv.* [amdā] همدا

today *adv.* [nən] نن

can't get along *phrase* [guzāra ná kegi] گوزاره نه کېږی

often [aksára] اکثره

the wind blows [bād lagég-] لگېږی

so ... that *phrase* [dúmra ... tse] دومره ... چه

Adjectives

heavy, very *I* [sakht] سخت

hot *irreg.* [tawdá] توده

wet *irreg.* [lamdá] لنده

cold *irreg.* [soṛ] سوړ

pleasant *irreg.* [nárma] نرمه

Verbs

fall *(snow or rain)* [woré̱g-] - اورېږ

become blocked [bandég-] - بندېږ

Practice

1. Answer the following questions.

١. په خای کې دې هوا په پسرلی کې عموما څنگه وی؟
٢. په خای کې دې هوا په ژمی کې عموما څنگه وی؟
٣. په خای کې دې هوا په منی کې عموما څنگه وی؟
٤. په خای کې دې هوا په اوری کې عموما څنگه وی؟
٥. نن هوا څنگه ده؟

2. Pair up, then carry on a conversation about the weather in your respective home towns.

Section 2: Adjective Classes

Examples

'The weather is very cold.'	هوا سخته سوړه ده.
'Winter is very cold.'	ژمی شایسته سوړ وی.
'Sometimes so much snow falls that...'	کله کله دومره زیاته واوره اورېږی چه...
'Are you Ghalzay Sahib's new student?'	د غلځی صاحب نوې شاګرده یې؟
'They are from different areas in Afghanistan."	د افغانستان د بیلو بیلو سیمو دی.

Notes:

1. Adjectives must agree with the words they modify in number, gender and case. In the examples above, the adjectives are underlined once, and the words they modify are underlined twice.

2. Most adjectives belong to one of the classes described below, but there are irregular adjectives as well.

Adjective Classes

Class 1 (M forms the same except for OPl: F forms like F1 nouns)

M: DSg: [joṛ] جوړ DPl: [joṛ] جوړ OSg: [joṛ] جوړ OPl: [jóṛo] جوړو
F: DSg: [jóṛa] جوړه DPl: [jóṛe] جوړې OSg: [jóṛe] جوړې OPl: [jóṛo] جوړو

Class 1 adjectives:

اباد بېل بېل بلد ډېر کوم سخت
بل مشهور خوار لوی جوړ زیات
پلوند منتظر ناست یو نور مست

Class 2 (M forms like M3 nouns: F forms like F1 nouns)

M: DSg: [nə́way] نوی DPl: [nə́wi] نوی OSg: [nə́wi] نوی OPl: [nə́wo] نوو
F: DSg: [nə́we] نوې DPl: [nə́we] نوې OSg: [nə́we] نوې OPl: [nə́wo] نوو

Class 2 adjectives: نوی ستړی

Class 3 (M forms end in [ə] except for obl. pl.[o]; F forms like F1 nouns)

M: DSg: [xə] ښه DPl: [xə] ښه OSg: [xə] ښه OPl: [xo] ښو

F: DSg: [xa] ښه DPl: [xe] ښې OSg: [xe] ښې OPl: [xo] ښو

Class 4 (all forms the same)

M and F: DSg: [xāystá] ښايسته DPl: [xāystá] ښايسته

OSg: [xāystá] ښايسته OPl: [xāystá] ښايسته

Class 4 adjectives:

واده ښايسته نږدې ورته

Class 5 (MDSg ends in [oṛ]; [o] changes to [ā] or [a]; F forms end like F1 nouns)

M: DSg: [soṛ] سوړ DPl: [sāṛə́] ساړه OSg: [soṛ] سوړ OPl: [saṛó] سړو

F: DSg: [saṛá] سړه DPl: [saṛé] سړې OSg: [saṛé] سړې OPl: [saṛó] سړو

Irregular Adjectives

'hot' تود

M: DSg: [tod] تود DPl, OSg: [tāwdə́] تاوده OPl: [tawdó] تودو

F: DSg: [tawdá] توده DPl, OSg: [tawdé] تودې OPl: [tawdó] تودو

'pleasant' نرم

M: DSg, DPl, OSg: [narə́m] نرم OPl: [nármo] نرمو

F: DSg: [nárma] نرمه DPl, OSg: [nárme] نرمې OPl: [nármo] نرمو

'sweet' خوږ

M: DSg: [khog] خوږ DPl, OSg: [khwắgə] خواږه OPl: [khwágo] خوږو

F: DSg: [khwága] خوږه DPl, OSg: [khwáge] خوږې OPl: [khwágo] خوږو

'wet' لوند

M: DSg: [lund] لوند DPl, OSg: [lāmdə́] لانده OPl: [lámdo] لندو

F: DSg: [lámda] لنده DPl, OSg: [lámde] لندې OPl: [lámdo] لندو

Practice

1. Identify the class and form of the underlined adjectives in the sentences below, which are from previous units.

۱. ستړې مه شی.
۲. ته به د غلځی صاحب نوې شاګرده يې.
۳. د داود ملګری ټول افغانان او د افغانستان د بېلو بېلو سيمو دی.
٤. غلځی صاحب هم په شلګر کې بلد دی.
٥. خور وروور ته ورته وی.
٦. د لوګر خلك ټول ښايسته دی.
۷. ډېرې زياتې اوبه او خوږې ميوې لری.
۸. زما کورنۍ دوه ډېر لوی باغونه لری.
۹. د لوګر پېغلې ډېرې مستې او پلوندې دی.
۱۰. په اتڼ او ټالونو هېڅ نه ستړی کېږی.

2. Answer the following questions.

۱. سيمه دې ډېر اباد ځای دی؟
۲. سيمه دې ډېرې زياتې اوبه لری؟
۳. سيمه دې خوږې ميوې لری؟
٤. په سيمې کې دې زياته واوره اورېږی؟
٥. په سيمې کې دې مځکې ډېرې ابادې دی.
٦. په سيمې کې دې هوا عموماً ښه وی؟

3. Ask and answer questions using the new adjectives given below.

lazy 1	[laṭ] لټ		stupid 1	[ahmáq]	احمق
crazy 2	[lewanáy] لېونی		ugly 1	[badráng]	بدرنګ
sick 4	[nājóṛa] ناجوړه		thirsty 2	[tágay]	تږی
hungry 2	[wágay] وږی		sad 4	[khapá]	خپه
smart 1	[wuxyār] هوښيار		sleepy 2	[khobawə́ṛay]	خوبوړی

Section 3: Reading

هر کال څلور موسمونه لري - پسرلی، اوړی، منی، ژمی. هر موسم درې مياشتې دی.

په پسرلی او منی کې هوا ښه او نرمه وی. په اوړی کې هوا توده او په ژمی کې سړه وی.

په افغانستان کې پسرلی د ګلانو موسم دی. اوړی بعضې مېوې او فصلونه پخېږی. منی د مېوو موسم دی. ژمی د واورې موسم دی.

د پسرلی اولې ورځې ته نوروز وايی. د نوروز ورځ عامه رخصتی وی. خلک مېلې کوی.

د نوروز ډېره لويه مېله د ګل سرخ مېله ده. دا مېله په مزارشريف کې کېږی. دې مېلې ته د ټول افغانستان او حتی د نورو ملکونو زيات خلک ورځی.

New Vocabulary

Nouns

year *M2* [kāl] کال

season *M2* [mosə́m] موسم

month *F1-[a]*. [myāst] مياشت

flower *M1* [gwəl] ګل

crop *M2* [fásəl] فصل

day *F1-[a]*. [wradz] ورځ

New Year *M2* [nawróz] نوروز

holiday *F irreg.* [rukhsatí] رخصتی

Gwale Surkh*(festival)* [gwəle súrkh] ګل سرخ

country *M2* [məlk] ملک

Verb

ripen [pakhég-] - پخېږ

Adverbs, phrases, idioms

even [hátā] حتا

X is called Y *phr.* [X ta Y wāyi] X ته Y وايي

Adjectives

public *1* [āma] عامه

some *4* [bāze] بعضې

every *1* [ar] هر

Have You Understood?

1. Answer the questions.

١. د څلورو موسمونو نومونه څه دي؟
٢. يو موسم څو مياشتې لري؟
٣. د ګل سرخ مېله چېرې کېږي؟
٤. د پسرلي اولې ورځې ته څه وايي؟
٥. په افغانستان کې په ژمي کې هوا څنګه وي؟
٦. په افغانستان کې په اوړي کې واوره اورېږي؟
٧. پښتانه نوروز ډېر خوښوي؟
٨. په کومو موسمونو کې هوا نرمه وي؟
٩. دافغانستان خلك د پسرلي په اوله ورځ څه کوي؟

2. What word does each of the underlined adjectives modify?

١. د نوروز ډېره لويه مېله د ګل سرخ مېله ده.
٢. دې مېلې ته د ټول افغانستان او حتی د نورو ملکونو زيات
خلك ورځي.
٣. په پسرلي او مني کې هوا ښه او نرمه وي.
٤. د پسرلي اولې ورځې ته نوروز وايي.
٥. د نوروز ورځ عامه رخصتي وي.

Section 4: Asking for Vocabulary

Model: د پسرلی اولي ورځي ته نوروز وايي.

Literal: 'They say "Nawroz" for the first day of spring.'
Idiomatic: 'The first day of spring is called "Nawroz".'

To ask for a translation into Pashto: په پښتو کي 'hello' ته څه وايي؟

Literal: 'In Pashto what do they say for 'hello'?'
Idiomatic: 'What's the word for 'hello' in Pashto?'

To ask for a word in Pashto (pointing to an object up close): په پښتو کي دي ته څه وايي؟

Literal: 'In Pashto what do they say for this?'
Idiomatic: 'What's the word for this in Pashto?'

To ask for a word in Pashto (pointing to an object far away): په پښتو کي هغه ته څه وايي؟

Literal: 'What thing is that?'
Idiomatic: 'What's that?'

Practice

1. Answer the following questions.

په پښتو کي 'hello' ته څه وايي ؟
په پښتو کي 'swing' ته څه وايي ؟
په پښتو کي 'inhabitant' ته څه وايي ؟
په پښتو کي 'student' ته څه وايي ؟
په پښتو کي 'song' ته څه وايي ؟

2. Point to objects close to you in your classroom, and ask your teacher what the Pashto words for them are.

3. Point to objects far away, and ask your teacher what they are.

Section 5: Diversions

په لويو غرو د خدای نظر دی

په سر ييې واورې اوروی پای کې گلونه

[pə lóyo ghró de khwdāy nazār da.
pə sar ye wā́wre worawi, pāy ke gwəlúna.]

The high mountains are in God's kind care.
At their summit He causes snow; at their foot flowers.

Unit 6: شنبې څه کوې؟

Section 1: Dialogue

اسد : د شنبې په ورځ څه کوې؟

تريسا : ورجنيا ته ځم.

اسد : څه وخت بېرته راځې؟

تريسا : ددوشنبې په ورځ سهار وخته بېرته راځم.

اسد : دچارشنبې په ماښام څه پروګرام لرې؟

تريسا : کتابخانې ته ځم. پنجشنبې امتحان لرم.

اسد : دجمعې په ماښام څه کوې؟

تريسا : څه خاص پروګرام نه لرم.

اسد : راځه په کابل کاروان رستوران کې زما مېلمنه شه.

تريسا : ښه ده. وايی چه کابل کاروان رستوران ښه افغانی ډوډۍ پخوی.

اسد : هو! بيخی ښه ډوډۍ لری.

New Vocabulary

Nouns

Virginia *F3* [wirjinyā́] ورجنيا

plan(s) *M2* [progrā́m] پروګرام

library *F1* [kitābkhānā́] کتابخانه

exam *M2* [ɪmtɪhā́n] امتحان

Kabul Caravan *(restaurant name)*
[kābəl kārwā́n] کابل کاروان

restaurant *M2* [rasturā́n] رستوران

guest *F1* [melmanā́] مېلمنه

food *F2* [ḍoḍə́y] ډوډۍ

Time words

Saturday *F1.* [shambé] شنبې

Monday *F1.* [dushambé] دوشنبې

Wednesday *F1.* [charshambé] چارشنبې

Thursday *F1.* [panshambé] پنجشنبې

Friday *F1.* [jumá] جمعه

evening *M2.* [mãxãm] ماښام

time *M2.* [wakht] وخت

morning *M2* [sahãr] سهار

Preposition

at, on *(with time phrases)* [pə] په

Verbs

come *imperative* [rãdzá] راخه

be [sa] شه

cook [pakhaw-́] - پخو

Adjectives

special *1* [khãs] خاص

Afghan *4* [awghãní] افغانی

Adverbs, phrases, idioms

when? [tsə́ wakht] څه وخت

back [bérta] بېرته

early morning [sahãr wákhta] سهار وخته

any [tsə] څه

Practice

1. Memorize the first four lines of the dialogue.

2. In pairs, ask and answer the following questions, substituting different time words and places in the blanks.

A: د ______ په ورخ څه کوې؟
B: ______ ته خم.
A: څه وخت بېرته راخې؟
B: د ______ په ورخ سهار وخته بېرته راخم.

2. Memorize Asad's line:

راخه په کابل کاروان رستوران کې زما مېلمه شه.

Substitute the names of restaurants in your area for کابل کاروان.

Section 2: Time Words and Phrases

Days of the Week

Saturday	[shámbe]	شنبې
Sunday	[yákshambe]	یکشنبې
Monday	[dú shambe]	دو شنبې
Tuesday	[sé shambe]	سه شنبې
Wednesday	[chắr shambe]	چهار شنبې
Thursday	pánshambe]	پنجشنبې
Friday	[júma]	جمعه

Notes:

1. All day names are *F1* nouns. They never occur in the plural.

2. دو شنبې, سه شنبې and چهار شنبې are written as two words; all the other days are written as one word. The spellings are standard Persian.

3. Phrases with day words come just after the subject in the sentence unless they are focused on, in which case they come at the beginning of the sentence.

Examples

'What are you doing Saturday?'	د شنبې په ورځ څه کوې؟ شنبې څه کوې؟
'I'm coming back on Monday.'	د دو شنبې په ورځ بېرته راځم. دو شنبې بېرته راځم.
'I have an exam (on) Friday.'	د جمعې په ورځ امتحان لرم. جمعه امتحان لرم.
'I have an exam every Friday.'	د هرې جمعې په ورځ امتحان لرم. هره جمعه امتحان لرم.

Times of Day

morning	*M2*	[sahā̆r]	سهار
late morning	*M2*	[tsā̆xt (mahāl)]	څاښت (مهال)
noon	*F1*	[ghárma]	غرمه
afternoon	*M2*	[māspaxín]	ماسپښین
late afternoon	*M2*	[māzdigár]	مازیگر
dusk	*M2*	[māxā̆m]	ماښام
late evening	*M2*	[māskhután]	ماسختن
midnight	*F1*	[níma shpa]	نیمه شپه

Notes:

1. Phrases involving these time-of-day words are the most common ways to express time and make appointments in traditional Pashtun society.

2. The time phrase comes after the subject or, if it is focused on, at the beginning of the sentence.

3. The words occur without a preposition unless a day word is involved.

Examples

'What plans do you have for Wednesday night?'	دچهارشنبې په ماښام څه پروگرام لرې؟
'I come back Saturday night.'	د شنبې په ماسپښین بېرته راځم.
'I have an exam this afternoon.'	نن ماسپښین امتحان لرم.
'I come back in the evening.'	ماسپښین بېرته راځم.

Practice

1. Answer the questions with information given or implied from the dialogue.

١. تریسا او اسد څه وخت کابل کاروان ته ځی؟
٢. د جمعې په ورخ څه وخت ځی؟
٢. د چهارشنبې په ماښام تریسا څه پروگرام لری؟
٤. د تریسا امتحان څه وخت دی؟
٥. اسد د پنجشنبې په ورخ خاص پروگرام لری؟
٦. تریسا د شنبې په ورخ خاص پروگرام لری؟
٧. تریسا له ورجنیا نه څه وخته پورې راځی؟

2. Answer the following questions.

١. د یکشنبې په ورځ عموماً څه کوې؟
٢. د جمعې په ورځ عموما چېرې ځې؟
٢. ډوډۍ عموماً چېرې خورې؟
٤. درس څه وخت لولې ؟
٥. رستوران ته عموماً څه وخت ځې؟
٦. نن شپه څه کوې؟
٧. د غرمې ډوډۍ عموما چېرې خورې؟

3. Describe your schedule.

Section 3: Reading

پتنگ ډېر زیات مصروف دی. سهار وخته روغتون ته ځي. تر څاښته پورې ناروغان گوري. څاښت مهال عموماً عملیات کوي. وروسته له عملیاتو نه لږ دمه کوي. وروسته له هغه نه بیا ناروغان گوري. غرمه کافتریا ته ځي، ډوډۍ خوري. ماسپښین په لابراتوار کې کار کوي. مازدیگر خپلو استانانو ته درس ورکوي. ماښام کورته ځي، ډوډۍ خوري او یو څه دمه کوي. ماسختن بېرته روغتون ته ځي او تر نیمې شپې پورې ناروغان معاینه کوي. وروسته له نیمې شپې کورته ځي.

New Vocabulary

Nouns

patient *M1.* [nārógh] ناروغ

operation *M2.* [amaliyā̆t] عملیات

rest *F1.* [dáma] دمه

cafeteria *F3* [kafitiryā̆] کافتریا

laboratory *M2* [labrā̆towā̆r] لابراتوار

assistant *M1* [asistán] استان

lesson *M2* [dars] درس

Adjectives

busy *1* [masrúf] مصروف

little *1* [ləg] لږ

(his, her) own *1* [khpəl] خپل

Adverbs, Phrases, Idioms

then, again [byā̆] بیا

a little [yáw tsə] یو څه

Pronoun

that *Op1* [agho] هغو

Verbs

eat [ḍoḍә́y khwr-] ډوډۍ خور-

give [wárkaw-] ورکو-

examine [māyená kaw-] معاینه کو-

Prepositions

until [tər ... pore] تر...پورې

after [wrusta lə ... (na)] وروسته له ... نه

Have You Understood?

1. Answer the following questions.

١. پتنګ سهار وخته چېرې ځی؟
٢. پتنګ څه کار کوی؟
٢. پتنګ د غرمې ډوډۍ چېرې خوری؟
٤. پتنګ د ماښام ډوډۍ چېرې خوری؟
٥. پتنګ خپل ملګری څه وخت ګوری؟
٦. پتنګ څه وخت دمه کوی؟
٧. پتنګ له څه وخته تر څه وخته پورې کار کوی؟

2. Where is Patang at the following times during the day?

8:00 a.m.
10:00 a.m.
Noon
2:00 p.m.
4:00 p.m.
6:00 p.m.
8:00 p.m.
10:00 p.m.
Midnight

3. Patang is writing to his family about his schedule. Fill in the blanks below with appropriate words.

___ ډېر زیات مصروف ___. سهار وخته روغتون ته ___. تر
څاښته پورې ناروغان ___. څاښت مهال عموماً عملیات ___. وروسته
له عملیاتو نه لږ دمه ___. وروسته له هغو نه بیا ناروغان ___. غرمه
کافتریا ته ___، ډوډۍ ___. ماسپښین په لابراتوار کې کار ___.
مازدیګر خپلو استانانو ته درس ___. ماښام کور ته ___، ډوډۍ
___ او یو څه دمه ___. ماښتن بېرته روغتون ته ___ او تر نیمې
شپې پورې ناروغان معاینه ___. وروسته له نیمې شپې کورته ___.

Section 4: Telling Time

Examples

'What time is it?'	څو بجې دی؟
'It's about one o'clock.'	نژدې یوه بجه ده.
'It's ten after one.'	لس باندې یوه بجه ده.
'It's quarter after one.'	پاو باندې یوه بجه ده.
'It's one thirty.'	یوه نیمه بجه ده.
'It's quarter to two.'	پاو کم دوه بجې دی.
'It's ten to two.'	لس کم دوه بجې دی.
'It's two o'clock.'	دوه بجې دی.
'At what time...?'	په څو بجو ...؟
'After about one o'clock...'	له نژدې یوې بجې نه وروسته...
'Before ten after one...'	له لس باندې یوې بجېنه مخ کې ...
'From quarter after one....'	له پاو باندې یوې بجې نه ...
'Until one thirty...'	تر یوې نیمې بجېپورې ...
'Before quarter to two...'	له پاو کم دوو بجو نه مخ کې...
'At ten to two...'	په لس کم دوو بجو ...
'Before two o'clock...'	له دوو بجو نه مخ کې...

Notes:

1. Time-telling on the twenty-four hour clock is expressed in phrases revolving around the word [bája] بجه, which is *F1*. Phrases involving times other than one o'clock require the plural بجې.

2. Time phrases other than statements of the time ('It's ... o'clock', etc.) , are expressed via prepositional phrases with بجه as the object of the preposition. Prepositions used with the twenty-four hour system are given in the vocabulary list below.

3. There is no standard way to write times with numerals.

Time-Telling Vocabulary

21	[yáwist]	یو ویشت	٢١	11	[yawólas]	یوولس	١١
22	[dwáwist]	دوه ویشت	٢٢	12	[dólas]	دوولس	١٢
23	[dárwist]	درویشت	٢٣	13	[dyárlas]	دیارلس	١٣
24	[tsalérist]	څلیریشت	٢٤	14	[tswárlas]	څوارلس	١٤
25	[pindzáwist]	پنځه ویشت	٢٥	15	[pindzə́las]	پنځلس	١٥
26	[shpə́gwist]	شپږویشت	٢٦	16	[shpā̃ṛas]	شپاړس	١٦
27	[wə́wist]	اوه ویشت	٢٧	17	[wə́las]	اوه لس	١٧
28	[atə́wist]	اته ویشت	٢٨	18	[atə́las]	اته لس	١٨
29	[nə́həwist]	نهه ویشت	٢٩	19	[núnas]	نونس	١٩
30	[ders]	دیرش	٣٠	20	[shəl]	شل	٢٠

Prepositions involved in time-telling

before [lə ´... (na) məkh ke] له ... نه مخ کي

after [lə ´... (na) wrusta] له ... نه وروسته

from [lə ´... (na)] له ... نه

until [tər ´... pore] تر...پوري

Other vocabulary involved in time-telling

clock, hour *n, F1.* [bája] بجه

quarter (in time-telling) *n, M2.* [pāw] پاو

until (with minutes in time-telling) *adv.* [... kam] کم

over, past, after (with minutes in time-telling) *prep.* [... bānde] باندي ...

half, thirty (in time-telling) *adj 1.* [nim] نیم

about, near *adj 4* [nizdé] نیژدي

Practice

1. What time is it in Pashto?

a. 2:15
b. 4:08
c. 10:36
d. 7:45
e. 11:01
f. 1:35
g. 3:49
h. 8:12
i. 10:02
j. 5:30
k. 6:17
l. 8:55
m. 6:09
n. 4:41
o. 7:15
p. 2:00
q. 9:15
r. 11:45
s. 3:30
t. 10:27
u. 12:38
v. 5:45
w. 1:53
x. 9:00
y. 12:15

2. Substitute different times in the following sentences.

په ـــــــ دوډۍ خورو.

له ـــــــ تر ـــــــ پورې کار کوم.

په ـــــــ صنف ته ځم.

له ـــــــنه وروسته اکثره درس وایم.

په ـــــــ راځه.

له ـــــــنه مخ کې رستوران ته ځو.

په ـــــــامتحان لری.

3. Describe your class schedule, giving exact times.

Section 5: Diversions

Mullah Nasruddin was traveling, and happened to be in a village strange to him. Someone approached and asked, "نن څه ورځ ده؟"

The Mullah answered, "I'm sorry, I'm a stranger here too. You'll have to ask one of the local people."

Unit 7: زه به آشك راوغواړم.

Section 1: Dialogue

اسد: وایه څه شی خورې؟

تریسا: ته ودرېږه، چه څه شی لری.

اسد: هرڅه لری. څه شی دې ښه ایسی؟

تریسا: ستا څه شی ښه ایسی؟

اسد: زما کباب او آشك ښه ایسی، خو قابلی پلو او منتو یې هم ډېر ښه دی.

تریسا: زمرد چلو یې څنګه دی؟

اسد: زمرد چلو او بانجان چلو یې هم ښه دی.

تریسا: آشك یې مرچ لری؟

اسد: نه، مرچ نه لری.

تریسا: زه به آشك را وغواړم. ته څه شی راغواړې؟

اسد: زه به، نو، قابلی پلو او کباب را وغواړم او گډ به یې سره وخورو.

New Vocabulary

Afghan food *(all M2 nouns)*

[kabā́b] کباب

[āshák] آشك

[qā́bili paláw] قابلی پلو

[mantú] منتو

[zamarud chaláw] زمردچلو

[bānjān chaláw] بانجان چلو

Noun

pepper *M2*. [mrach] مرچ

Pronoun

them *wk pro.* [ye] يې

Verbs

wait, stand, stop [darég-] - درېږ

ask for, order [ghwāṛ-] - غواړ

Adverbs, phrases, idioms

What'll you have? [wáya tsə́ shay khwre?]

وايه څه شي خورې؟

everything [ár tsə] هرڅه

seems good [xə́ yisi] ښه ايسي

here (to where I am) [rā] را

then, indeed [no] نو

together [gaḍ] گډ

Practice

1. Memorize the following lines from the dialogue. Practice the exchange with a partner.

ا: وايه څه شي خورې؟

ب: ته ودرېږه، چه څه شي لرى.

ا: هرڅه لرى. څه شي دې ښه ايسي؟

ب: ستا څه شي ښه ايسي؟

2. Mention things you like, using the following sentence as a model.

زما قابلي پلو ښه ايسي.

3. Ask and answer questions on the following models:

ستا افغانى ډوډۍ ښه ايسي؟

هو! زما افغانى ډوډۍ ښه ايسي.

نه، زما افغانى ډوډۍ ښه نه ايسي.

Section 2: The Perfective Form of Simple Verbs

Examples

'Wait.'	ته ودرېږه.
'I'm going to order aushak.'	زه به آشك را وغواړم.
'We'll eat it together.'	ګډ به يې سره وخورو.

Notes:

1. The verbs in ordinary Pashto commands and statements about the future are perfective in aspect, as opposed to verbs in the present tense, which are imperfective.

2. Verbs in the perfective aspect usually reflect action that has a starting and stopping point.

3. Pashto verbs can be grouped into three classes on the basis of the way their perfectives are formed. In this unit, the first of the classes - the simple verbs - is dealt with.

4. The following verbs are simple verbs:

'meet with'	گور-	'fall'	اورېږ-	'buy'	اخل-	'have'	لر-
'want, invite'	غواړ-	'live'	اوسېږ-	'wear'	اغوند-	'drink'	څك-
'stop, wait'	درېږ-	'show'	ښيي-	'say'	وايي-	'eat'	خور-
				'talk'	غږېږ-	'read'	لول-

The Present Perfective Form of Simple Verbs

Root (and present imperfective form)	*Present perfective form*
[tsk-] څك-	[wə́tsk-] وڅك-
[khwr-] خور-	[wə́khwr-] وخور-

Notes:

1. The perfective form of simple verbs is formed by adding the prefix [wə́] و to the root (which is also the present imperfective form) of the verb.

2. Perfective و is always stressed. It is frequently pronounced as [wú].

3. [wə́] و + [a...] ا = [wă...], e.g. [wə́] و + [aghúnd-] اغوند- = [wăghund-] واغوند-

[wə́] و + [akhl-] اخل- = [wăkhl-] واخل-

Section 3: Commands

Examples

Positives:

'Wait.' (to one person)	[wə́darega]	ودرېږه.
'Wait.' (to more than one)	[wə́daregəy.]	ودرېږئ.
'Buy the pepper.' (to one person)	[mrəch wā̆khla.]	مرچ واخله.
'Buy the pepper.' (to more than one)	[mrəch wā̆khləy.]	مرچ واخلئ.

Negatives:

'Don't wait.' (to one person)	[mə́darega]	مه درېږه.
'Don't wait.' (to more than one)	[mə́daregəy]	مه درېږئ.
'Don't buy the pepper.' (to one person)	[mrəch mā̆khla]	مرچ مه اخله.
'Don't buy the pepper.' (to more than one)	[mrəch mā̆khləy]	مرچ مه اخلئ.

Notes:

1. Ordinary commands in Pashto are formed by affixing [-a] ـه- or [-əy] ئ- to the present perfective form of the verb.

2. Commands addressed to one person (singular) end in [-a] ـه-. Commands addressed to more than one person (plural) end in [-əy] ئ.

3. Negative commands are formed with the particle [mə́] مه and the imperfective root of the verb.

4. [mə́] + [a...] = [mā̆...], e.g. [mə́] مه + [ákhla] اخله = [mā̆khla] مه اخله

Practice

1. In the following commands, identify the verb; tell whether the command is positive or negative, and tell whether the command is addressed to one person or more than one.

١. فراه را وښيئ.
٢. خويندې دې وگوره.
٣. ډوډۍ دې وخوره.
٤. لنډۍ ووايئ.
٥. کافي مه څکئ.
٦. سندره مه وايئ.
٧. ته ودرېږه.
٨. استاد دې وگوره.
٩. کافي وڅکه.
١٠. د پتنګ په باره کې مه غږېږه.

2. Address the following commands to a group of people:

١. ليلا ته مه گوره.
٢. ودرېږه.
٣. فراه را وښيه.
٤. ډوډۍ مه غواړه.
٥. کتاب مه لوله .
٦. دلته واوسېږه.
٧. افغاني جامې واغونده.
٨. باغ مه اخله.
٩. درس دې ولوله.
١٠. وغږېږه.

3. Give the positive and negative command forms for each of the simple verbs.

4. Tell someone:

a. To sing a song.
b. To order the aushak.
c. To study the lesson.
d. To see the nurse.
e. To invite her friends.

Tell someone:

f. Not to live in the dormitory.
g. Not to wear Afghan clothes.
h. Not to talk about the exam.
i. Not to drink the water.
j. Not to eat the pepper.

Section 4: Future Expressions

Examples

Positives:

'Asad will wait.'	[asád ba wə́daregi.]	اسد به ودرېږي.
'He will wait.'	[wə́ ba daregi.]	و به درېږي.
'Asad will buy coffee.'	[asád ba kāfí wākhli.]	اسد به کافي واخلي.
'He will buy coffee.'	[kāfí ba wākhli.]	کافي به واخلي.
'His father will wait.'	[plār ba ye wə́daregi.]	پلار به يې ودرېږي.

Negatives:

'Asad won't wait.'	[asád ba wə nə́ daregi.]	اسد به ونه درېږي.
'He won't wait.'	[wə́ ba nə́ daregi.]	و به نه درېږي.
'Asad won't buy coffee.'	[asád ba kāfí wā nə́khli.]	اسد به کافي به وا نه‌خلي.
'He won't buy coffee.'	[kāfí ba wā nə́ khli.]	کافي به وا نه خلي.
'His father won't wait.'	[plār ba ye wə nə́ daregi.]	پلار به‌يې و نه درېږي.

Notes:

1. Ordinary future expressions are formed with the particle به and the present perfective form of the verb, followed by the personal endings. Negative future expressions are formed by adding the particle [nə́] نه between the perfective و and the verb root.

2. The future particle به goes after the first stressed element in the sentence, resulting in the following possible orderings of elements and particles:

   If there is a subject or object:
   subject/object + [ba] به + [wə́] و + ([nə́] نه) + *vb stem* + *endings*

   If there is both a subject and an object:
   subject + [ba] به + *object* + [wə́] و + ([nə́] نه) + *vb stem* + *endings*

   If there is neither:
   [wə́] و + [ba] به + ([nə́] نه) + *vb stem* + *endings*

   If the subject or object includes a weak pronoun possessive:
   subject/object + [ba] به + *wk pron.* + ([nə] نه) + *vb stem* + *endings*

3. [wə] و + [nə́] نه + [a...] ا = [wā] وا + [nə] نه + [...], e.g. [wā nə́ khli] وا نه خلي.

4. Yes/no questions in the future differ from future statements in intonation only.

Practice

1. In the following sentences, identify the future verb and explain the order of the words in the sentence.

١. زه به آشك را وغواړم.
٢. زه به، نو، قابلی پلو او کباب را وغواړم.
٣. گد به يې سره وخورو.
٤. زه به کتاب ولولم.
٥. اسد به کافی وڅکی.
٦. امان به له ليلا سره وغږېږی.
٧. باران به و اورېږی.
٨. اسد به افغانی جامې واغوندی.
٩. رابيا به پتنگ ته ډوډۍ را وغواړی.
١٠. موټر به واخلو.

2. Change the sentences above to negatives.

3. Fill in the paradigm with the future forms of the verbs listed below.

'I will ...' ______ 'we will ...' ______
'you will ...' ______ 'you all will ...' ______
'he/she/it/ will ...' ______ 'they will ...' ______

اوسېږ- غږېږ- درېږ-

4. Answer the following questions about your activities this evening.

١. څه شې به وخورې؟ ٥. کورنۍ به دې وگورې؟
٦. په کتابخانه کې به درس ولولې ؟ ٧. باران به و اورېږی؟
٣. په رستوران کې به ډوډۍ وخورو؟ ٨. کافی به وڅکې ؟
٤. له خپلو ملگرو سره به وغږېږې؟ ٢. څه شې به وڅکې ؟

Section 5: Reading

د شنبه په ورځ به ټول ملگری مېلمستیا ته را وغواړو. سبا نه بل سبا به اسد ولیږو چه د ورجینیا په کوم فارم کې یو ښه لوی پسه واخلی. پرېمانه کباب به پوخ کړو. پسته، بادام او تازه مېوه به د اسد ملگری له لیزبرگ نه ر اولیږی. نوره سودا به د جمعې په ورځ په بازار کې واخلو.

لیلا به خپله ملگرې، زرینه، هم راوغواړی. کباب به زه خپله پوخ کړم. نور پخلی به لیلا او زرمینه وکړی. سلاته به رابیا وکړی. داود ته به تیلیفون وکړو چه بیر په واشنگتن کې واخلی او سبا ماښام یې راوړی.

New Vocabulary

Nouns

party *F3* [melmastyā̆] مېلمستیا
farm *M2* [fā̆rm] فارم
lamb *M2* [pasә́] پسه
pistachio nuts *F1* [pistá] پسته
almonds *M2* [bādā̆m] بادام
Leesburg (in VA) [lizbárg] لیزبرگ
stuff, goods *F3* [sawdā̆] سودا
market *M2* [bāzā̆r] بازار
cooking *M3* [pakhláy] پخلی
salad *F1* [salātá] سلاته
beer *M2* [bir] بیر

Verbs

invite [ghwāṛ-] -غواړ
send [leg-] -لیږ
pf. of [pakhaw-́] [pókh k-] - پوخ کړ
phone *pf.* [telefún wә́ k-] - تېلیفون و کړ
pf. of [kaw-] [k-] - کړ

Adjectives

a, some *1* [kum] کوم
abundant *4* [premā̆na] پرېمانه
fresh *4* [tāzá] تازه

Pronoun

it *wk pron.* [ye] یې

Adverbs, phrases, idioms

tomorrow [sabắ] سبا

day after tomorrow [bə́l sabā] بل سبا

day after tomorrow [sabắ nə bə́l sabā] سبا نه بل سبا

...self [khpə́la] خپله

Pashtana name

[zarína] زرينه

Have You Understood?

1. Answer the questions.

١. امان او ليلا څه وخت مېلمستيا لرى؟
٢. څوک مېلمستيا ته راځى؟
٢. اسد به په ورجينيا کې څه واخلى؟
٤. داسد ملگرى به له ليزبرگ نه څه شې راوليږى؟
٥. پسه به له کوم ځاى نه واخلى؟
٦. څوک به کباب پوخ کړى؟
٧. څوک به پلو او چلو پوخ کړى؟
٨. څوک به سلاته وکړى؟
٩. داود به څه وخت بير راوليږى ؟
١٠. امان او ليلا به څه شى پوخ کړى؟

2. Describe, in English, Aman's schedule for preparations for the party.

Tuesday:
Wednesday:
Thursday:
Friday:
Saturday:

Section 6: Diversions

قابلی پلو

1/4 cup vegetable oil
2 medium-sized onions, chopped
1 lb. boneless lamb
1/2 teaspoon Char Masala*
1/4 teaspoon ground cardamom
1/4 teaspoon ground cinnamon
1/4 teaspoon ground black pepper
1 teaspoon salt
1 1/2 cups water

1/4 cup butter or vegetable oil
1/2 cup blanched, slivered almonds
1/4 cup pistachio nuts
2 medium-sized carrots cut into matchsticks
1 cup seedless raisins
2 teaspoons sugar
2 cups long grain rice
6 cups water
salt

1. Heat half the vegetable oil in a deep heavy pan. Add onion and fry over medium heat for 15 minutes until transparent and golden brown. Remove and set aside.
2. Trim lamb and cup into 3/4 inch cubes. Add to pan with remaining oil and fry over high heat until brown, stirring often. Sprinkle on spices and salt, stir over heat 1 minute, add 1 1/2 cups water and return onion to pan. Cover and simmer for 1 hour.
3. While meat is cooking lightly brown the almonds and pistachios in butter or oil in a separate pan. Remove, and set aside, leaving fat in pan. Add carrots and fry briefly over medium heat until lightly colored, stirring often. Remove carrots from pan, sprinkle with sugar and set aside. Add raisins to pan and fry just until they are coated with oil. Remove from pan and set aside.
4. Wash rice well and strain. Bring 6 cups water to the boil with 1 tablespoon salt, add rice, return to the boil and boil for 6 minutes. Strain.
5. Remove cooked meat and about 1/2 cup liquid from pan. Stir partly cooked rice and 1 teaspoon salt into juices in pan. Make 3 or 4 holes in the rice with end of a wooden spoon. Place cooked meat on one side on top of rice, raisins and nuts over rest of rice. Sprinkle carrots over the top. Spoon reserved meat juices over all.
6. Cover rim of pan with a doubled-over dishtowel and cover tightly with lid. Cook over medium heat for 5 minutes, reduce heat to low and cook for further 25 minutes. Leave off the heat, covered, for 5 minutes.
7. To serve: put a layer of rice on a platter. Pile meat pieces on the rice in the center of the platter, and cover with the rest of the rice, making a mound. Sprinkle the nuts, carrots and raisins on the top of the mound. Serve.

*Char Masala: "Four spices", in this case cardamom, cinnamon, cloves, and cumin.

Unit 8: په پله تېر شه.

Section 1: Dialogue

امان: د شنبه په ماښام ډوډۍ ته زموږ کره راتلای شې؟

پتنګ: هو! په ډېره خوشحالی. څو بجې؟

امان: اوه بجې.

پتنګ: تشکر. د کور نښه خو دې را ته ووایه.

امان: د جفرسن پله ته لاړ شه. په پله تېر شه. نژدې دوه میله نور هم وړاندې لاړ شه.

پتنګ: ښه.

امان: بیا په دیارلسم سرك چپ لاس ته تاو شه.

پتنګ: ښه.

امان: د ترافیـك له دوو څراغونو نه تېر شه. له درېیم څراغ سره بیاچپ لاس ته تاو شه.

پتنګ: ښه.

امان: یو یونیم میل وړاندې لاړ شه څو مارکټ ته ورسېږې. درست؟ څنګه چه مارکټ نه تېر شی، ښی لاس ته دې مګنولیا روډ دی. په مګنولیا روډ مخامخ لاړ شه. چپ لاس ته دې څلورم کور زموږ دی.

پتنګ: د جفرسن له پله نه ستاسې تر کوره پورې ټوله لار به څو میله وی؟

امان: یاره... پنځلس میله به وی.

پتنګ: ډېر تشکر.

New Vocabulary

Nouns

[kor ta] کورته = [kara] کره

hour *F1* [baja] بجه

directions *F1* [nə́xa] نښه

bridge *M irreg.* [plə] پله

miles *M2* [míla] میله

side *M2* [lās] لاس

shopping mall *M2* [markíṭ] مارکېټ

way, road *F1-[a]* [lār] لار

Ordinal Numbers

thirteenth [dyarlasə́m] دیارلسم

fourth [tsalorám] څلورم

Verbs

command form of - ځ [lāṛ sa] لاړ شه

pass by *der. vb* [tér sa] تېر شه

turn *der.. vb* [tāw sa] تاو شه

reach *smp. vb* [raség-] - رسېږ

Adverbs, Phrases and Idioms

can you come [rātláy se?] راتلای شې ؟

With pleasure... [pə ḍéra khushālí] په ډېره خوشحالی

ahead [wṛānde] وړاندې

traffic light [de tarāfík tsirāgh] د ترافیک څراغ

yes... (I'm listening...' [xa...] ښه

right? [drust?] درست ؟

one and a half [yawním] یو نیم

straight [mákhāmákh] مخامخ

Pronouns

our *str. pron.* [di múng] زمونږ

your (pl.) *str. pron.* [di tāse] ستاسی

Adjectives

left *4* [chap] چپ

right *4* [xi] ښی

whole *1* [ṭol] ټول

Prepositions

on, at (with places) [pə] په

Conjunctions

until [tso] څو

as soon as [tsánga tse] څنګه چه

English words

Magnolia Road [magnólyā róḍ] مګنولیا روډ

Jefferson [jéfarsan] جېفرسن

Practice

1. Memorize the following lines from the dialogue. Practice the A and B parts with a partner.

A: د شنبې په ماښام ډوډۍ ته زمونږ کره راتلای شې؟

B: هو! په ډېره خوشحالی. څو بجې؟

A: اوه بجې.

B: تشکر. د کور نښه خو دې را ته ووایه.

2. Memorize the following lines from the dialogue. Practice the A and B parts with a partner.

A: د جفرسن له پله نه ستاسې تر کوره پورې ټوله لار به څو میله وي؟

B: یاره... پنځلس میله به وي.

3. Substitute, in the A sentence above, places known to you and your partner. Have him/her answer the question truthfully.

4. Choose two points known to everyone in your class. Work out directions in Pashto from one of these points to the other.

5. Give directions from your school or class to your house.

Section 2: Ordinal Numbers

Examples

		DSg	DPl	OSg	OPl
'fourth'	M:	ځلورم [tsalorə́m]	ځلورم [tsalorə́m]	ځلورم [tsalorə́m]	ځلورمو [tsalorə́mo]
	F:	ځلورمه [tsalorə́ma]	ځلورمې [tsalorə́me]	ځلورمې [tsalorə́me]	ځلورمو [tsalorə́mo]
'seventh'	M:	اوم [wəm]	اوم [wəm]	اوم [wəm]	اومو [wə́mo]
	F:	اومه [wə́ma]	اومې [wə́me]	اومې [wə́me]	اومو [wə́mo]

Notes:

1. The ordinal forms of numbers ending in consonants are parallel to the forms for ځلورم 'fourth' given above.

2. The ordinal forms of the numbers ending in [ə] are parallel to the forms for اوم 'seventh' given above.

3. The ordinal root for دوه is [doy-] دویـ-; for درې is [drey-] - درېيـ-; the ordinal endings for دوه and درې are parallel to ځلورم.

4. The ordinal for يو is [awə́l] اول 'first', a regular class 1 adjective.

5. Ordinals are always written out, rather than being represented with the number symbols.

Practice

1. Read the following numbers.

   a. ١
   b. ١٣
   c. ٣
   d. ١٨
   e. ٥
   f. ١٠
   g. ٢٤
   h. ١٢
   i. ٢
   j. ١٩
   k. ٢١
   l. ١٥
   m. ٩
   n. ٦
   o. ٢
   p. ٢٨
   q. ٢٢
   r. ١٤
   s. ٨
   t. ٣٠
   u. ٤
   v. ١١
   w. ١٧
   x. ٢٦

2. Read the numbers above as ordinals in the *MDSg* form; in the *FDSg* form; in the *M* and *F OPl* form.

3. Tell someone to turn left at:
   a. the third street
   b. the fifth light
   c. the second shop
   d. the first bridge
   e. the sixth house

   Tell someone to pass by:
   a. the ninth shop
   b. the fourth classroom
   c. the seventh light
   d. the tenth house
   e. the eighth office

4. Count in ordinals up to thirty, e.g. اول، دوهم، دريم، ...

Section 3: Derivative Verbs

Examples

'Cross over the bridge.'	په پله تېر شه.
'Turn left at the fourth street.'	بیا په دیارلسم سرك چپ لاس ته تاو شه.
'Go through two traffic lights.'	د ترافیك له دوو څراغونو نه تېر شه.
'The streets are getting blocked.'	سرکونه بندېږي.
'In summer some fruits and crops ripen.'	اوړی بعضې مېوې او فصلونه پخېږي.
'The restaurant cooks good Afghan food.'	رستوران ښه افغاني ډوډۍ پخوي.
'Patang is examining patients.'	پتنګ ناروغان معاینه کوي.

Notes:

1. Most of the verbs in Pashto are derivative verbs, consisting of two elements: a noun, adjective or adverb as the first element, and an auxiliary as the second element. The personal endings are attached to the auxiliary. In the examples above, the first element of each derivative verb is underlined twice, and the auxiliary with its personal ending is in dotted underline.

2. The auxiliary element is either the transitive auxiliary [kaw-] -کو or the intransitive auxiliary [keg-] -کېږ. These auxiliaries are similar to the full verbs -کو 'do' and -کېږ 'become'.

3. Any noun or adjective in Pashto can be converted into a derivative verb by adding the auxiliary, e.g.

'close, near'	نژدي
'become close, draw near, approach'	نژدي کېږ-
'bring (something) close, make (something) approach'	نژدي کېږ-

Some of the derivative verbs that have appeared in previous units are:

'call'	تېلیفون کو-	'get blocked'	بندېږ-
'be sold'	خرڅېږ-	'ripen'	پخېږ-
'understand'	پوه کېږ-	'cook'	پخو-
'enjoy, like'	خوښو-	'examine'	معاینه کو-

Forms of Derivative Verbs

Present Imperfective

With transitive auxiliary -کو:

'cook' [pakhaw-́] - پخو- (first element ends in consonant)

'examine' [māyena kaw-́]- معاینه کو- (first element ends in vowel)

With intransitive auxiliary -کېږ:

'turn' [tāwég-] - تاوېږ- (first element ends in consonant)

'get close' [nizdé kég-] - نږدې کېږ- (first element ends in vowel)

Notes:

1. If the first component of a derivative verb ends in a consonant, the [k] of the transitive or intransitive auxiliary drops in the present imperfective form. The first and second elements are written and pronounced as one word.

2. In the present imperfective tense, the derivative verbs whose first elements end in consonants are indistinguishable from simple verbs ending in -ېږ or -و.

Present Perfective

With transitive auxiliary - کړ:

'cook' [pokh k-] - پوخ کړ- *(masculine)* / [pakhá k-] - پخه کړ- *(feminine)*

'examine' [māyena k-]- معاینه کړ-

With intransitive auxiliary -ش:

'turn' [tāw s-] - تاو ش- (first element ends in consonant)

'get close' [nizdé s-] - نږدې ش- (first element ends in vowel)

Notes:

1. The present perfective form of a derivative verb consists of the first component followed by [k-] - کړ- (transitives) or [s-] -ش- (intransitives).

2. If the first component is an adjective, the corresponding derivative verb has masculine and feminine singular and plural forms.

3. The pronunciation of the perfective forms of the auxiliaries varies dialectally: -کړ is pronounced [k-] or [kṛ-]; -ش is pronounced [s-] or [sh-].

Section 4: Using Derivative Verbs

Commands

'Cook the food.' *(sg)*	[ḍoḍəy pakhá ka.]	ډوډۍ پخه کړه.
'Don't cook the food.' *(sg)*	[ḍoḍəy mə́ pakhawa.]	ډوډۍ مه پخوه.
'Cook the kabob.' *(pl)*	[kabāb pókh kəy.]	کباب پوخ کړئ.
'Don't cook the kabob.' *(pl)*	[kabāb mə́ pakhawəy.]	کباب مه پخوئ.
'Examine the women.' *(sg)*	[xədze māyená ka.]	ښځې معاینه کړه.
'Don't examine the women.' *(sg)*	[xədze mə́ māyena kawa.]	ښځې مه معاینه کوه.
'Turn to the right.' *(pl)*	[xí lās ta tāw səy.]	ښی لاس ته تاو شئ.
'Don't turn to the right.' *(pl)*	[xi lās ta mə́ tāwégəy.]	ښی لاس ته مه تاوېږئ.
'Get close to the table.' *(sg)*	[mez ta nizde sa.]	مېز ته نژدې شه.
'Don't get close to the table.' *(sg)*	[mez ta mə́ nizde kega.]	مېز ته مه نژدې کېږه.

Notes:

1. As with simple verbs, the positive command is formed with the perfective form, and the negative command with the imperfective form, of derivative verbs.

2. The negative [mə́] مه comes before the first element of the derivative verb.

3. A derivative verb with alternating masculine/feminine first elements agrees with the object of the command if there is one; otherwise it agrees with whoever the command is addressed to.

Practice

Give the singular and plural, positive and negative command forms for the following verbs:

تېرېږ- معاینه کو- پخو- ټېلیفون کو-

Future Expressions

'I will cook the food.'	[ḍoḍáy ba pakhá kəm.]	ډوډۍ به پخه کړم.
'I won't cook the food.'	[ḍoḍáy ba pakha ná kəm.]	ډوډۍ به پخه نه کړم.
'I will cook the kabob.'	[kabāb ba pókh kəm.]	کباب به پوخ کړم.
'I won't cook the kabob.'	[kabāb ba pokh ná kəm.]	کباب به پوخ نه کړم.
'He will examine the women.'	[xədze ba māyená ki.]	ښځې به معاینه کړی.
'He won't examine the women.'	[xədze ba māyena ná ki.]	ښځې به معاینه نه کړی.
'She will turn to the right.'	[xí lās ta ba tā́w si.]	ښی لاس ته به تاو شی.
'She won't turn to the right.'	[xí lās ta ba tāw ná si.]	ښی لاس ته به تاو نه شی.
'She'll get close to the table.'	[mez ta ba nizdé si.]	مېز ته به نږدې شی.
'She won't get close to the table.'	[mez ta ba nizde ná si.]	مېز ته به نږدې نه شی.

Notes:

1. As with simple verbs, future statements are formed with the particle به and the perfective form of derivative verbs.

2. The masculine/feminine, singular/plural alternative of a derivative verb agrees with the object of the sentence, if there is one; otherwise it agrees with the subject.

3. The negative [ná] نه goes after the first component of the derivative verb and before the auxiliary.

4. Future questions with derivative verbs differ from their corresponding statements in intonation only.

Practice

1. The following commands were addressed to Patang. What would they be if they were addressed to Theresa?

١. په پله تېر شه.
٢. په دیارلسم سرك چپ لاس ته تاو شه.
٣. د ترافیك له دوو ځراغو نه تېر شه.
٤. له درېیم ځراغ سره چپ لاس ته تاو شه.
٥. له مارکټ نه تېر شه.

2. Make the following commands negative.

١. له پله نه تېر شه.
٢. له اول ځراغ سره چپ لاس ته تاو شه.
٣. په سرك باندې ښی لاس ته تاو شه.
٤. ته ودرېږه!
٥. د ترافیك له ځراغ نه تېر شه.

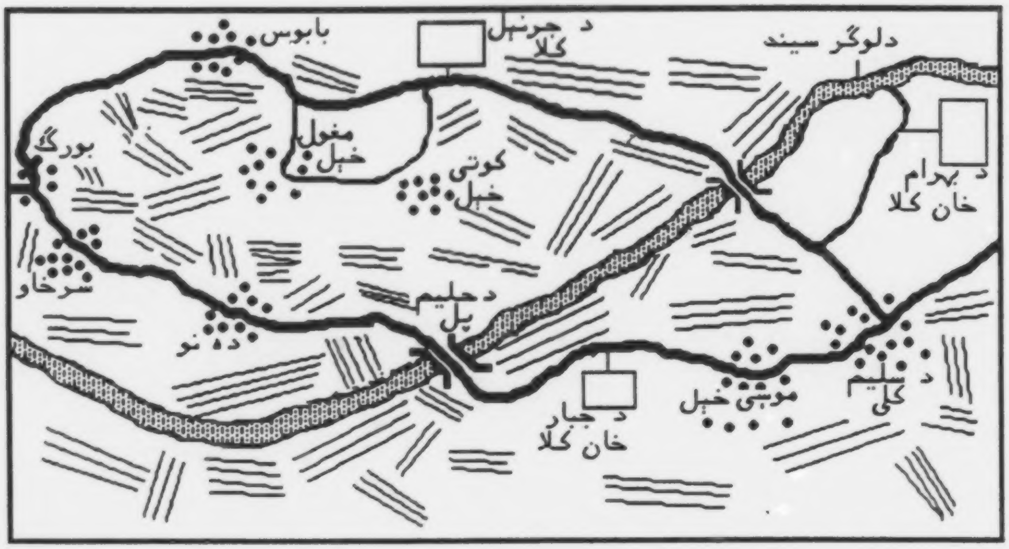
3. How will Patang get to Aman's house? (Change each of the following commands to a future statement with Patang as the subject.)

Example: له پله نه تېر شه. پتنګ به له پله نه تېر شي.

١. نژدې دوه میله نور هم وړاندې لاړ شه.
٢. بیا په دیارلسم سرك چپ لاس ته تاو شه.
٣. د ترافیك له دوو ځراغو نه تېر شه.
٤. یو یونیم میل وړاندې لاړ شه.
٥. له مارکټ نه تېر شه.
٦. په مګنولیا روډ باندې ښی لاس ته تاو شه.

4. How will Theresa get to Aman's house? (Change each of the commands above to a future statement with Theresa as the subject.)

Section 5: Reading


بابوس
د جرنیل کلا
دلوګر سیند
مغول خېل
بورګ
کوتي خېل
د بهرام خان کلا
شرخاو
د حلیم پل
ده نو
د جبار خان کلا
موښي خېل
د سلیم کلی

نن د جمعې ورځ ده. د اسد پلار به سبا نه بل سبا له سرخاو نه روان شي. غرمه به په ده نو کې تېره کړي. ماسختن به د جبار خان کلا ته ورسېږي. شپه به د جبار خان په کلا کې تېره کړي.

سهار وخته به د بهرام خان کلا ته روان شي. غرمه به د سلیم په کلي کې تېره کړي. ماسپښین به د بهرام خان کلا ته ورسېږي. هلته به دوه شپې تېرې کړي.

بیا به د جرنیل کلا ته لاړ شي. د جرنیل کلا نه به بابوسو ته لاړ شي. شپه به له خپل تربره سره په بابوسو کې تېره کړي.

له بابوسو نه به بورګ ته ولاړ شي. بیا به یو څه تم شي. بیا به بېرته سرخاو ته لاړ شي.

New Vocabulary

Nouns

compound	*F3*	[kalā́]	کلا
village	*M3*	[kə́lay]	کلی
relative	*irreg., Osg.*	[tərbrá]	تربره

Places on the map

Logar River	[de logár sin]	دلوګر سیند
Halim Bridge	[de alím pul]	د حلیم پول

Asad's father's friends

Jabar Khan	[jabā̃r khā̃n]	جبار خان
Baram Khan	[bā̃rā̃m khā̃n]	بهرام خان
Jarnayl	[jarnáyl]	جرنیل

Adverb

there	*adv.*	[álta]	هلته

Verbs

start out	*der.*	[rawānég-]	روانېږ-
spend (time)	*der.*	[teraw-́]	تېرو-
make a stop	*der.*	[tamég-]	تمېږ-

Villages

[borg]	بورګ
[bābús]	بابوس
[maghwəl khél]	مغول خېل
[kute khél]	کوټي خېل
[musākhél]	موسی خېل
[de salim kə́lay]	د سلیم کلی
[denā̃w]	ده نو
[surkhā̃w]	سرخاو

Have You Understood?

د اسد پلار به شپې چېرې تېرې کړی؟

د جمعی شپه: ________________________________

د شنبې شپه: ________________________________

د یکشنبې شپه: ________________________________

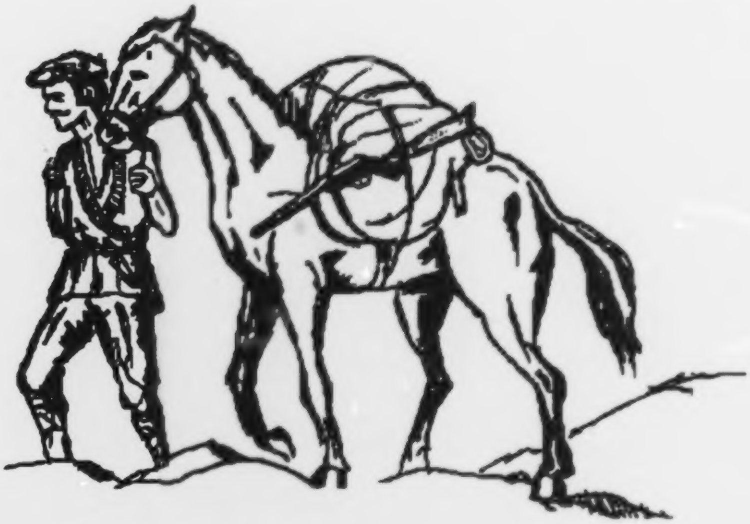
د دوشنبې شپه: ________________________________

د سه شنبې شپه: ________________________________

د چارشنبې شپه: ________________________________

د پنجشنبې شپه: ________________________________

Section 6: Diversions



په پوښتنه سړی مکې ته رسېږی

[pə puxtə́na saṛay make ta raségi.]

"By asking, a man can get as far as Mecca."

Unit 9: دالته کښېنه.

Section 1: Dialogue

امان: ستړی مه شې. په خير راغلې.
پټنګ: خوار مه شې. په خير اوسې.
امان: څنگه يې؟ صحت دې ښه دی؟
پټنګ: تشکر.
امان: دالته کښېنه.
پټنګ: مهرباني.
امان: په لاره کې خو په تکليف نه شوې؟
پټنګ: نه. بيخی ښه راغلم.
امان: څه شې څکې؟
پټنګ: لږ کوك راکړه.
امان: ملگری دې ښه دی؟
پټنګ: تشکر. تر اوسه خو ښه دی.
امان: له وطنه خبرېږې؟
پټنګ: ياره ډېر خو نه خبرېږم. خو کله کله يو نيم خط راځی.
امان: په کور کې خيريت دی؟
پټنګ: تر اوسه خو خيريت دی.
امان: د وطن په باره کې څه اورې؟
پټنګ: څه نوې خبره خو نشته.
امان: وايی چه په کابل کې جنگونه زيات شوی دی.
پټنګ: هو! بيخی زيات شوی دی.

New Vocabulary

Nouns

health *M2* [sɪhát] صحت

trouble *M2* [taklíf] تکلیف

Coke *M2* [kok] کوك

country *M irreg.* [watán] وطن

letter *M2* [khat] خط

word, news *F1* [khabára] خبره

fighting, war *M2* [jang] جنگ

Verbs

you were [swe] شوې

I came [rấghləm] راغلم

give *dbl. irreg.* [rāk-] راکړ -

hear *der.* [khabrég-] خبرېږ -

hear *smp.* [awr-] اور -

there isn't [násta] نشته

Adjective

heavy *1* [zyāt] زیات

Adverbs, phrases, idioms

You came in health. [pə kháyr rấghle.] . په خیر راغلې

Live in health. [pə kháyr wóse.] . په خیر اوسې

there [dấlta] دالته

you weren't [ná we.] نه وې

Is everything all right at home? [pə kór ke khayriát da?] په کور کې خیریت دی؟

has become heavy [zyāt sə́wi di] زیات شوی دی

Practice

1. Memorize the first twelve lines of the dialogue. In pairs, take the parts of Amān and Patang and practice their conversation.

2. Still in pairs, play host and guest with each other. Vary the dialogue by asking for something other than Coke to drink, using different greeting phrases, etc.

Section 2: Doubly Irregular Verbs*

Examples

'He is my guest at the restaurant.'	[da] /[day]	په رستوران کې زما مېلمه دی.
'He will be my guest at the restaurant.'	[si] /[shi]	په رستوران کې به زما مېلمه شی.
'They never get tired of swinging.'	[kégi]	په ټالونو هېڅ نه ستړی کېږی.
'They will never get tired of swinging.'	[si] /[shi]	په ټالونو به هېڅ ستړی نه شی.
'They are dancing the atan.'	[kawí]	اتڼ کوی.
'Dance the atan.'	[wə́ka]	اتڼ وکړه.
'He is giving me some Coke.'	[rākawí]	لږ کوك راکوی.
'Give me some Coke.'	[rā́ka]	لږ کوك راکړه.
'In the evening he gives lessons.'	[warkawí]	مازدیگر درس ورکوی.
'This evening he will give lessons.'	[wárki]	مازدیگر به درس ورکړی.
'Laylā is going to Virginia.'	[dzi]	لیلا ورجنیا ته ځی.
'Laylā will go to Virginia.'	[lā́ṛa si]	لیلا به ورجنیا ته لاړه شی.
'Once in a while a letter comes.'	[rādzí]	کله کله یو نیم خط راځی.
'Come here.'	[rādzá]	راځه.
'A letter will come tomorrow.'	[rā́ si]	سباته به خط را شی.
'Sometimes Asad goes there.'	[wardzí]	اسد کله کله ورځی.
'Go there.'	[wardzá]	ورځه.
'Asad will go there.'	[wár si]	اسد به ورشی.
'He is sitting down there.'	[kení]	دالته کښېنی.
'Sit down there.'	[kéna]	دالته کښېنه.

---

* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.

Forms

Stress shift* alone:

Present Imperfective	*Present Perfective*
'sit down'[ken-́] -کښېن	[kén-] -کښېن
'get up' [pātség-] - پاڅېږ	[pātseg-] - پاڅېږ
'bring (to me)' [rāwṛ-́] - راوړ	[rāwṛ-] - راوړ
'take (to him)' [warwṛ-́] - وروړ	[wárwṛ-]- وروړ

Root change alone:

Present Imperfective	*Present Perfective*
'be' یم/ یې/ دی/ یو/ یاستئ/ دی	[s-] -ش
'become' [keg-] - کېږ	[s-] -ش
'go' [dz-] -ځ	[lāṛ] /[lāṛa s-] -ش لاړ/ لاړه

Stress shift and root change:

Present Imperfective	*Present Perfective*
'make', 'do' [kaw-́] - کو	[wák-] /- وکړ
'give (to me)' [rākaw-́] - راکو	[rāk-]- راکړ
'give /(to him)' [warkaw-́] - ورکو	[wárk-] - ورکړ
'give (to you)' [darkaw-́] - درکو	[dárk-] - درکړ
'come (to me)' [rādz-́] -راځ	[rādz-] -راځ
'go (to him)' [wardz-́] -ورځ	[wárdz-] -ورځ

Notes:

1. Doubly irregular verbs are verbs whose perfective forms do not follow a consistent pattern. They tend to be high-frequency words in Pashto.

2. The perfective of some of the doubly irregular verbs (e.g.- ځ) is formed by changing the root of the verb.

3. The perfective of other doubly irregular verbs (henceforth called 'stress-shift verbs') (e.g.- کښېن) is formed solely by shifting the stress to the first syllable. The perfective/imperfective difference in these verbs is not reflected in the writing system: [kenáy] 'you are all sitting down' and [kénay] 'sit down' are both written کښېنئ.

4. The perfective of other doubly irregular verbs (e.g. -راکو) is formed by a stress shift in addition to a change in the root of the verb.

5. As with simple and derivative verbs, the present imperfective tense is formed with the present imperfective form of doubly irregular verbs.

6. With the exception of -راځ and -ورځ, commands and future expressions are formed with the present perfective form of doubly irregular verbs. Commands with -راځ and -ورځ are formed with the imperfective; future expressions with these verbs are formed with the perfective.

Practice

1. Fill in the paradigms below with the doubly irregular verbs listed on page 106.

Present Imperfective		*Present Perfective*	
1sg: ___	*1pl:* ___	*1sg:* ___	*1pl:* ___
2sg: ___	*2pl:* ___	*2sg:* ___	*2pl:* ___
3sg: ___	*3pl:* ___	*3sg:* ___	*3pl:* ___

2. Read the following sentences, then mark the stressed syllables in each.

دلته کښېنم. [dəlta kenəm.]
دلته نه کښېنم. [dəlta nə kenəm.]
دلته کښېنه. [dəlta kena.]
دلته مه کښېنه. [dəlta mə kena.]

پتنگ ته كوك ورکوی. [patang ta kok warkawi.]
پتنگ ته كوك نه ورکوی. [patang ta kok nə warkawi.]
پتنگ ته كوك ورکړه. [patang ta kok warka.]
پتنگ ته كوك مه ورکوه. [patang ta kok mə warkawa.]

پتنگ وخته پاڅېږی. [patang wakhta pātsegi.]
پتنگ وخته نه پاڅېږی. [patang wakhta nə pātsegi.]
وخته پاڅېږه. [wakhta pātsega.]
وخته مه پاڅېږه. [wakhta mə pātsega.]

Section 3: Future Expressions

Examples

'I'll sit down here.'	[də́lta ba kénəm.]	دلته به کښېنم.
'I won't sit down here.'	[də́lta ba ke nə́ nəm.]	دلته به کښې نه نم.
'He'll give Patang a Coke.'	[patáng ta ba kok wárki.]	پتنګ ته به کوك ورکړي.
'He won't give Patang a Coke.'	[patáng ta ba kok war nə́ ki.]	پتنګ ته به کوك ورنکړي.
'I will get up early.'	[wákhta ba pátsegəm.]	وخته به پاڅېږم.
'I won't get up early.'	[wákhta ba pa nə́ tsegəm.]	وخته به پا نه څېږم.
'They will dance the atan.'	[ataṇuna ba wə́ki.]	اتڼ به وکړي.
'They won't dance the atan.'	[ataṇuna ba wə nə́ ki.]	اتڼ به و کړي.
'Laylā will go.'	[laylā ba lā́ra si.]	ليلا به لاړه شي.
'Laylā won't go.'	[laylā ba lā́ra nə si.]	ليلا به لاړه نه شي.

Notes:

1. As with simple and derivative verbs, future expressions are formed with the perfective form of the doubly irregular verbs.

2. In the case of verbs the perfective of which is formed by shifting stress to the first syllable, the negative ن goes between the prefix and the root of the doubly irregular verb.

3. In the case of the other doubly irregular verbs, the negative ن goes before the verb or auxiliary as usual.

Practice

1. Make the following statements negative.

١. اسد به پاڅېږی.
٢. رابیا به بادام ورکړی.
٣. اسد به په مېز کښېني.
٤. لیلا به د غلځی صاحب له ښځي سره کښېني.
٥. داود به بیر ورکړی.
٦. پتنګ به پاڅېږی، لیلا به کښېني.
٧. داود ته به بانجان چلو ورکړو.
٨. ټول به وخته پاڅېږی.
٩. پتنګ ته به څه شی ورکړی؟
١٠. په څو بجو به مېلمستیا ته ورشې؟

2. With a partner, ask and answer questions on the following model, changing the days and times:

ته به سبا ته وخته پاڅېږی؟
نه، زه به سبا ته وخته پا نه څېږم.

3. Use the doubly irregular verbs you know in statements about the present and future.

Section 4: Reading

مېلمه پالنه

په پښتنو کې مېلمه يو مفهوم لري او په امريکايانو کې بل مفهوم لري. په امريکايانو کې مېلمه يا بلل کېږي او يا، لږ تر لږه کوربه د مېلمه په ورتګ خبر وي. خو په پښتنو کې دا ضرور نه ده چه مېلمه وبلل شي اويا کور به د مېلمه په ورتګ خبر وي. هلته مېلمه اکثره په سرې پېښېږي. بله خبره داده چه پښتانه مېلمه ته دومره ښه ډوډۍ برابروي چه خپله يې ډېره کمه خوري. که د پښتانه کره دښمن هم ور پېښ شي مېلمه يې دی او د هغه قدر کوي. پښتانه مسافر ته هم شپه ورکوي. خو د هغه دومره قدر نه کوي لکه د مېلمه چه کوي. لنډه دا چه مسافر او مېلمه فرق سره لري.

New Vocabulary

Nouns

hospitality *F1* [melma pālə́na] مېلمه پالنه
concept *M2* [mafhúm] مفهوم
host *M, irreg.* [korbá] کوربه
arrival *M2* [wartág] ورتګ
enemy *M, irreg.* [duxmán] دښمن
traveler *M1* [masāfə́r] مسافر
کره [kára] = کور ته or په کور کې

Verbs

happen *der.* [pexég-] - پېښېږ
prepare *der.* [barābaraw-́] - برابرو

Conjunctions

either ... or [yā... aw yā] يا ... او يا
if [ka] که
like, as [lə́ka] لکه

Adjectives

aware, informed *1* [khabár] خبر
necessary *1* [zarúr] ضرور
rare, little *1* [kam] کم

Adverbs, phrases, and idioms

is invited [balǝl kégi] بلل کېږی

at least [lág tǝr lága] لږ تر لږه

is invited [wábalǝl si] وبلل شی

drops in on one [pǝ saṛi pexégi] په سړی پېښېږی

another thing [is that...] [bála khabǝra] بله خبره

they themselves [khpála ye] خپله یې

happen to him [wǝr pexég-] - ورپېښېږ

show respect, hospitality to [qádǝr kaw-] -قدر کو

take in for the night [shpá warkaw-] -شپه ورکو

in short [lanḍa dā tse] لنډه دا چه

are different [fárq sara lari] فرق سره لری

Have You Understood?

1. Explain, in English, the difference between the treatment given a مېلمه and that given a مسافر .

2. Discuss the differences between Pashtun مېلمه پالنه and modern American customs regarding houseguests.

Section 5: Diversions

بې وخته مېلمه د آسمان چړك دی.

[bé wakhta melmá de asmā̆n chṛák da.]

An uninvited guest is a thunderbolt from the sky.

سل بللی ځایږی، یو نا بللی نه ځایږی.

[sə́l baləli dzayégi, yaw nā̆baləlay nə́ dzayegi.]

There's room for a hundred invited guests;
there's no room for one uninvited guest.

یو چا په کلی کې نه پرې ښوده
ده ویل آس مې د خان کره وتړئ.

[yaw chā pə kə́li ke nə́ prexóda
də wayə́l ā̆s me de khā̆n kara wə́taṛəy.]

No one in the village will have him,
but he wants his horse kept in the khān's stable!

Unit 10: اسد به مې بوزی

Section 1: Dialogue

امان: ته خو موټر نه لرې، ځوک دې بیایی؟

تریسا: اسد به مې بوزی.

پتنګ: زه هم په هغه خوا ځم، بو به دې زم.

تریسا: ډېر تشکر. اسد بیخی راته نژدې دی، هغه به مې بوزی.

* * * * * *

غلځی صاحب: تریسا به ځوک کورته بوزی؟

امان: ګومان کوم چه اسد به یې هرومرو بوزی.

غلځی صاحب: که بل ځوک نه وی، مونږ به یې بوزو.

* * * * * *

تریسا: ما به کورته ورسوې؟

اسد: ولی نه.

تریسا: لار خو دې لیدلې ده؟

اسد: هو، لیدلې مې ده، خو ته به هم کومک را سره وکړې.

تریسا: ته په ړانده، ړانده ته لار ښیی.

اسد: دا څه وایې؟ هر کله مې په ډېره ښه لاره بیایې.

تریسا: راځه ګورو به. توکل په خدای.

New Vocabulary

Nouns

car *n, M2.* [moṭár] موټر

direction *n, F3.* [khwā] خوا

blind person *n, M irreg. Obl.* [ṛāndá] ړانده

Verbs

take, transport *dbl. irreg.* [byāy-́] بیای-

prf. of بیای- [boz-] بوز-

cause to reach *smp.* [rasaw-́] رسو-

Adverbs, phrases, idioms

very probably [arúmaru] هرومرو

Of course! [wále na.] ولی نه.

familiar to ... [... lidále] لیدلې

help [komák kaw-] کومك کو-

Trust in God. [tawkál pə khwdāy.] توکل په خدای

Pronouns

you *(weak, dir. form.)* [de] دې

me *(weak, dir. form.)* [me] مې

that *(domonstrative)* [aghé] هغې

me *(strong, direct form)* [mā] ما

me *(weak pron., obl. form.)* [rā] را

Preposition

with, by means of [pə] په

Practice

1. Memorize the conversation between Amān and Ghalzay Sahib. Take one part or the other with your teacher or another student; then take the other part. Vary the conversation by substituting the names of people you know.

2. Ask someone if he/she is going to take you to various places, e.g.

ما به مېلمستیا ته ورسوې؟

ما به رستوران ته ورسوې؟

3. Ask someone:
   - to help Patang
   - to help his/her teacher
   - to help his/her friends
   - to help you

Section 2: Weak Pronouns

Forms

Person/Number	*Subject*	*Object*	*Possessive*	*Obj. of Prep.*
1Sg. ('my', 'me')	-	[me] مې	[me] مې	[rā] را
2Sg. ('your', 'you')	-	[de] دې	[de] دې	[dər] در
3Sg. ('his/her', 'him/her')	-	[ye] يې	[ye] يې	[wər] ور
1Pl. ('our', 'us')	-	[mo] مو	[mo] مو	[rā] را
2Pl. ('your', 'you')	-	[mo] مو	[mo] مو	[dər] در
3Pl. ('their', 'them')	-	[ye] يې	[ye] يې	[wər] ور

Notes:

1. Weak pronouns in subject position are dropped altogether.

2. The weak direct object pronouns are the same as the weak possessive pronouns.

3. In some dialects, [mo] مو is used, in others [am] ام, for the 1Pl weak pronoun.

4. The first part of two-part prepositions is dropped when the object is a weak pronoun, e.g. [lə amā̆n sara] له امان سره >>>> [wə́r sara] ورسره.

5. The weak pronoun object of the preposition په ... کې, drops, rather than the په, resulting in the phrase [pə ke] په کې 'there'.

Practice

Give the Pashto for the following phrases and sentences:

with him
with me
with you

from us
from you all
from her

to me
to you
to us

I'm sitting with him.
I'm sitting with them.
I'm sitting with you all.
I'm sitting with you.

Send me.
Send them.
Send him.

He is meeting us.
He is meeting you.
He is meeting her.
He is meeting me.

Position

'Amān is inviting you to the party.'	[amān de melmastyā̃ ta ghwāṛí.]	امان دې مېلمستیا ته غواړی.
'He is inviting you to the party.'	[melmastyā̃ ta de ghwaṛi.]	مېلمستیا ته دې غواړی.
'Patang is taking us.'	[patang mo byāyí.]	پتنګ مو بیایی.
'He is taking us.'	[byāyí mo.]	بیایی مو.
'Theresa is going to the party with him.'	[terisa melmastyā̃ ta wár sara dzi.]	تریسا مېلمستیا ته ورسره ځی.
'She is going to the party with him.'	[melmastyā̃ ta wár sara dzi.]	مېلمستیا ته ورسره ځی.

Notes:

1. Weak possessive and direct object pronouns come after the first stressed element in the sentence.

2. Prepositional phrases with weak pronouns come directly before the verb in most dialects. In other dialects, they occur in their normal position.

Practice

In the following sentences (many of which are from previous units), identify the weak pronoun, translate it into English, and identify the stressed element in the sentence that the weak pronoun follows.

١. خور يې په شلګر کې واده ده.
٢. خويندې يې هم ليلا غوندې دی؟
٣. منې يې ډېرې مشهورې دی.
٤. د امان او ليلا کورته يې بوزه.
٥. په پښتو يې ووايه.
٦. ګډ به يې سره وخورو.
٧. سبا ماښام يې راوړی.
٨. لرم يې.

Section 3: The Order of 'Floating' Particles'* in Sentences

Examples

'My father is sending you.' *or* 'Your father is sending me.'	[plā̆r me de legi.] 1 2	پلار مې دې لېږی.
'My father will send you.' *or* 'Your father will send me.'	[plā̆r ba me de wə́legi.] 1 2 3	پلار به مې دې ولېږی.
'Maybe my father is sending you.' *or* 'Maybe your father is sending me.'	[plā̆r kho me de lḗgi.] 1 2 3	پلار خو مې دې لېږی.

Notes:

1. There are several particles that 'float': their position in a sentence must be just after the first stressed element in a sentence. These floating particles are [kho] خو 'maybe', the future marker به, and the weak possessive and direct object pronouns.

2. When there is more than one floating particle in a sentence, the particles occur in a particular, fixed order:

خو *then* به *then* مو / مې *then* دې *then* يې

3. Because of this fixed order of particles, many sentences are ambiguous.

Practice

Identify the weak pronouns and floating particles in the following sentences and questions, and explain their order.

١. د کور نبه خو دې را ته ووايه.
٢. ورور به مو دې سبا ته وگوری.
٣. ورور به يې په چارشنبې وگورم.
٤. پلار خو به دې اتڼ ونکړی.
٥. ليلا به نه راسره ځی.
٦. خور به دې جمعې را ورسېږی.
٧. لار خو دې ليدلی ده؟
٨. مور به مې ټېلېفون وکړی.
٩. ملگری دې درسره اوسېږی؟
١٠. نه ورسره ځی.

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* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.

Floating Particles with Stress-shifting Verbs

'He is taking me.'	[byāyí me.] 1	بیایی مې.
'He isn't taking me.'	[ná me byāyi.] 1	نه مې بیایی.
'He will take me.'	[bó ba me zi.] 1 2	بو به مې زی.
'He won't take me.'	[bó ba me ná zi.] 1 2	بو به مې نه زی.
'The teacher is taking me.'	[xowúnkay me byāyí.] 1	ښوونکی مې بیایی.
'The teacher isn't taking me.'	[xowúnkay me ná byāyi.] 1	ښوونکی مې نه بیایی.
'The teacher will take me.'	[xowúnkay ba me bózi.] 1 2	ښوونکی به مې بوزی.
'The teacher won't take me.'	[xowúnkay ba me bo ná zi.] 1 2	ښوونکی به مې بو نه زی.
'Take me.'	[bó me za.] 1	بو مې زه.
'Don't take me.'	[má me byāyá.] 1	مه مې بیایه.

Notes:

1. Stress-shifting verbs in imperfective forms: If there is no other stressed element in the sentence, floating particles come after both syllables of the verb.

2. Stress-shifting verbs in perfective forms: If there is no other stressed element in the sentence, floating particles come after the first (stressed) syllable of the verb, and before the negative and/or the rest of the verb.

Practice

1. In each of the following sentences, identify the stress-shifting verb and the floating particles, and explain the word order.

۱. مور مو يې راوړی.
۲. را خو به يې نه وړی.
۳. کښی خو به نه نم.
٤. کتاب به ورکوی؟
٥. بو خو به مې نه زی.
٦. خط مې مه وروړه.
۷. دلته خو مه کښېنه.
۸. تربرونه به مو يې بوزی.
۹. پتنګ خو به نه ورځی؟
۱۰. وريې کړه.

2. For each of the following sentences or commands, give the English equivalent; then change the underlined noun into the appropriate weak pronoun; then say the reordered sentence or command; then give its English equivalent.

۱. پلار به مې موټر درنکړی.
۲. رابیا لیلیی ته بوزه.
۳. خط خو راوړه.
٤. اخبار به مې ملګری ته ورکړم.
٥. اسد جامې خپلې مور ته ور نه وړې.
٦. کتاب درکوی.
۷. پیر خو مه راکوه.
۸. داود پسته او بادام راوړی.
۹. خور به دې میلمستیا ته بو نه زې.
۱۰. پتنګ ته نوی کتاب مه ورکوه.

Section 4: Reading

په کابل کې شخصی موټر لږ دی. خلك له يوه نه بل ځای ته يا پياده ځی يا په سروېس او ټکسی کې. ډېر نارينه په باېسکلونو هم سپريږی. که سروېس وی، په ټکسی کې عموما ډېر خلك نه سپرېږی. ځکه د ټکسی کرايه ډېره زياته ده. سروېسونه عموماً ډك وی او ډېر خلك په کې ولاړ وی. کله کله خلك يو يا دوه ساعته سروېس ته انتظار باسی.

په سروېس کې ښځې او نارينه څنګ په څنګ نه کښينی. ښځو ته د سروېس په مخ کې يو څو څوکۍ ټاکل شوی وی. ښځې يا په همدغو څوکېو کښينی او يا يې خوا ته ولاړې وی.

کله چه خلك په کلو کې له يوه نه بل ځای ته ځی، په خرو يا اسونو سپرېږی. بعضې خلك په بايسکل هم سپرېږی. څو که لار ډېره اوږده نه وی، نو خلك، عموما پياده ځی.

New Vocabulary

Nouns

bus *M2.* [sarwés] سروېس

taxi *M irreg.* [ṭaksí] ټکسی

man, male *M irreg.* [nārīná] نارينه

bicycle *M2* [baysikíl] بايسکل

fare *F1* [krāyá] کرايه

hour *M2* [sāt] ساعت

front, face *M2* [makh] مخ

chair, seat *F2* [tsawkáy] څوکۍ

donkey *M irreg, DPl* [khro] خرو

horse *M2* [as] اس

Demonstrative pronoun

those (same) *dem.* [amdágha] همدغه

Conjunctions

because *conj.* [dzə́ka] ځکه

when *conj.* [kə́la tse] کله چه

if ... then *conj.* [ka ... no] که ... نو

Adverbs, phrases, idioms

on foot *adv.* [pyādá] پياده

standing *phr.* [wəlāṛ] ولاړ

wait *phr. w/smp. vb* [ɪntɪzār bās-] انتظار باسـ-

side by side *phr.* [tsáng pə tsáng] څنګ په څنګ

assigned *phr.* [ṭākəl sawel] ټاکل شوي

Verbs

ride *der. vb.* [sparég-] - سپرېږ

there is *(conditional)* [wi] وي

Adjectives

private *4* [shakhsí] شخصي

high *1* [zyāt] زيات

full *1* [ḍak] ډك

long *1* [ugd] اوږد

Have You Understood?

١. په کابل کې شخصي موټر ډېر زيات دي. هو___ نه___

٢. په کلو کې ډېر خلك په موټرو کې سپرېږي. هو___ نه___

٣. په کابل کې خلك پياده ځي، ځکه هوا ډېره نرمه وي. هو___ نه___

٤. په کلو کې خلك په خرو سپرېږي. هو___ نه___

٥. په کابل کې څوك بايسکل نه لري. هو___ نه___

٦. په کابل کې سروېسونه ښځې کم دي. هو___ نه___

٧. په کلو کې خلك اسونه نه لري. هو___ نه___

٨. په کابل کې ښځې په سروېس کې نه سپرېږي. هو___ نه___

٩. په سروېسو کې ښځې له نارينه وو سره نه کښېني. هو___ نه___

١٠. په کابل کې ډېر خلك په بايسکلونو سپرېږي. هو___ نه___

١١. ډېر افغانان لوی موټر لري. هو___ نه___

١٢. په کابل کې ټول خلك په بايسکل سپرېږي. هو___ نه___

١٣. د کابل اوسېدونکی اکثره په اسونو سپرېږي. هو___ نه___

Section 5: Diversions

په خره سپور، خر يې ورك کړی دی

[pə khrə́ spor, khár ye wrək kə́ṛay da!]

'He's riding his donkey, he's lost his donkey!'

From the story:

Mullah Nasruddin was going about in the village on his donkey, apparently looking for something.

Someone asked him: ملان! چېرته روان يې؟

The mullah answered: خر مې ورك دی، پسې گرځم.

lost	*adj, 1.*	[wrək]	ورك
look for	*phr. with smp. vb.*	[pəsé gərdz-]	پشې گرځ -
on, riding	*adj, 1.*	[spor]	سپور

Unit 11: قیمت یې څو دی؟

Section 1: Dialogue

د اسد ورور: دهغه سور سالو قیمت څو دی؟

دوکاندار: د دې؟

د اسد ورور: نه! د هغه بل.

دوکاندار: د دې؟

د اسد ورور: هو! د همدغه.

دوکاندار: د دې قیمت څلور زره افغانۍ دی.

د اسد ورور: څلور زره بیخي زیاتې دی.

دوکاندار: سل به یې کمې کړم.

د اسد ورور: نه بابا، سل څه شی دی.

دوکاندار: سل نورې هم کمې را کړه.

د اسد ورور: درې زره درکوم.

دوکاندار: نه تاوان کوم. په درې نیم زره یې هم درکولی شم.

د اسد ورور: له درې زره نه یوه پیسه هم زیاته نه درکوم.

دوکاندار: راځه تا ته به یې په درې زره هم درکړم.

New Vocabulary

Nouns

scarf *F irreg.* [sālú] سالو

price, value *M2* [qemát] قېمت

grandfather *M irreg.* [bābā] بابا

half [nim] نيم

Verbs

lower *der..* [kamaw-́] كمو-

F prf. (pl) of كمو- [káme] كمې

Adverbs, phrases, idioms

I can give you [darkawəláy səm] دركولی شم

lose [tāwān kaw-] تاوان كو-

Pronouns

this *str., F.* [de] دې

Numbers

thousands [zəra] زره

hundred [səl] سل

Afghan currency

"af" [awghanáy] افغانۍ

parallel to penny, cent [paysá] پيسه

Adjective

red *F irreg; obl. sg.* [srə] سره

Practice

1. Memorize the last nine lines of the dialogue. Divide into pairs and practice the lines, taking first one part and then the other.

2. Divide into pairs. Choose to be either a customer or a shopkeeper. Arrive at a price for the following:

Item	Price buyer wants to pay	Price seller initially sets
كتاب	٥٠٠٠	٩٠٠٠
بادام	٥٠٠	٧٠٠
بايسكل	٥٠٠٠٠	٩٠٠٠٠
پسته	٢٥٠	٤٥٠
پسه	٢٠٠٠	٥٠٠٠

Section 2: Numbers beyond Thirty

Thirties

35	[pindzə́ ders]	پنځه دیرش	۳۵	30	[ders]	دیرش	۳۰
36	[shpə́g ders]	شپږدیرش	۳۶	31	[yáw ders]	یودیرش	۳۱
37	[wə́ ders]	اوه دیرش	۳۷	32	[dú ders]	دو دیرش	۳۲
38	[atə́ ders]	اته دیرش	۳۸	33	[drí ders]	دری دیرش	۳۳
39	[nə́hə ders]	نهه دیرش	۳۹	34	[tsalór ders]	څلوردیرش	۳۴

Forties though Sixties (like Thirties)

60 [shpéta] شپېته ۶۰ 50 [pəndzós] پنځوس ۵۰ 40 [tsalwéxt] څلویښت ۴۰

Seventies

75	[pindzə awyā̃]	پنځه اویا	۷۵	70	[awyā̃]	اویا	۷۰
76	[shpəg awyā̃]	شپږاویا	۷۶	71	[yaw awyā̃]	یو اویا	۷۱
77	[wə awyā̃]	اوه اویا	۷۷	72	[dwa awyā̃]	دوه اویا	۷۲
78	[atə awyā̃]	اته اویا	۷۸	73	[dre awyā̃]	درې اویا	۷۳
79	[nəhə awyā̃]	نهه اویا	۷۹	74	[tsalor awyā̃]	څلوراویا	۷۴

Eighties and Nineties (like Seventies)

90 [nawí] نوی ۹۰ 80 [atyā̃] اتیا ۸۰

Notes:

1. The units precede the tens.

2. The units in the forties through sixties are pronounced the same as the units in the thirties, e.g. 32 [du ders] دو دیرش 42 [du tsalwéxt] دو څلویښت 52 [du pəndzós] دوپنځوس

3. The units in the eighties and nineties are pronounced the same as the units in the seventies, e.g. 72 [dwa awyā̃] دوه اویا, 86 [dwa atyā̃] دوه اتیا

Practice

1. Read the following numbers.

٤٥ ٦٧ ٤٨ ٢٩ ٤٦ ٦٢

٧٨ ٢٠ ٥٧ ٦٩ ٨٢ ٦٢

٢٧ ٩١ ٤٠ ٧٢ ٤٢ ٧٤

٤٤ ٩٤ ٥٨ ٩٠ ٧٠ ٥٥

٨٤ ٢٢ ٤٢ ٦٥ ٧٨ ٥٦

2. Square the following numbers.

٤ ٧ ٨ ٩ ٥ ٦

3. Multiply the following numbers.

= ٤ x ٩ = ١٥ x ٦ = ٧ x ٨ = ٥ x ١٠

= ٩ x ٨ = ١٢ x ٨ = ١١ x ٧ = ٦ x ١٢

= ١٤ x ٤ = ١٧ x ٥ = ٢١ x ٤ = ٢ x ٢٢

4. Count by fives to one hundred.

5. Count by threes from thirty to sixty.

6. Count by sevens from seventy to ninety-eight.

Larger Numbers

Examples

two hundred	[dwa sәwa]	دوه سوه	one hundred	[sәl]	سل
two thousand	[dwa zәra]	دوه زره	one thousand	[yaw zәr]	یو زر
four hundred	[tsalor sәwa]	څلورسوه	seven hundred	[wә sәwa]	اوه سوه
four thousand	[tsalor zәra]	څلورزره	seven thousand	[wә zәra]	اوه زره

Notes:

1. The units precede the hundreds or thousands.
2. Multiple hundreds or thousands must use the plural forms سوه and زره.

Examples of Large Numbers

٢١٤٥	درې زره یو سل او پنځه څلویښت
٢٦٩٨٧	شپږویشت زره نهٔ سوه او اوه اتیا
١٥٠٠	یو زر او پنځه سوه
٥٢٨٥	پنځه زره دوه سوه او پنځه اتیا
٦٩٢٠	شپږزره نهٔ سوه او شل

Notes:

1. The order of large numbers is the same as in English except that units precede tens.
2. With one hundred, او must be said between the hundred and the ones and tens. With other hundreds, the او is optional.
3. Numbers are usually written without commas or periods separating the thousands from the hundreds.

Practice

1. Read the following numbers in Pashto, then in English.

٢٦٠ ٦٧٨ ٤١٩ ٨٦٧ ٧٢٢ ١٥٩
١٠٢ ٣٠٩ ٢٥٦ ٩٢٢ ٥٠٢ ٢٤١

٤٨٢٠ ٧٠٤٢ ٩٧٨٦ ٥٢٤٢ ١٥٧٢
٥٢٧٩ ١١٠٠ ٦١٠٤ ٢٦٢٩ ٢٩٥٥

2. Answer the following questions.

١. يوه ورځ څو ساعته ده؟
٢. يوه مياشت څو ورځې ده؟
٣. يو کال څو موسمه دی؟
٤. يوه افغانۍ څو پيسې کېږی؟
٥. يوه هفته څو ورځې ده؟
٦. يوه هفته څو ساعته ده؟
٧. يو کال څو ورځې دی؟

3. Count by hundreds from 100 to 2000.

4. Count by thousands from 20,000 to 40,000.

5. Count by thousands from 150,000 to 210,000

Section 3: Summary of Strong Pronouns

	Singular			Plural
Person	*Subj.*	*Obj.*	*Obj. of Prep.*	*All positions*
1st :	[zə] زه	[mā] ما	[mā] ما	[mung] مونږ
2nd :	[tə] ته	[tā] تا	[tā] تا	[tā̆se] تاسې
3rd (in sight):				
m.	[day] دی	[day] دی	[də] ده	[duy] دوی
f.	[dā] دا	[dā] دا	[de] دې	[duy] دوی
3rd (out of sight) :				
m.	[aghá] هغه	[aghá] هغه	[aghá] هغه	[aghúy] هغوی
f.	[aghá] هغه	[aghá] هغه	[aghé] هغې	[aghúy] هغوی

Notes:

1. Strong pronouns are used when the speaker wants to emphasize the pronoun, e.g. 'I'm not the Pashto teacher; he is.' زه د پښتو ښوونکی نه یم؛ دی د پښتو ښوونکی دی.

2. Under ordinary circumstances where no emphasis is intended, weak pronouns are used, e.g. 'He's the Pashto teacher.' د پښتو ښوونکی دی.

3. The stress on the 3rd person (out of sight) pronouns is on the second syllable, i.e.
[aghá] هغه [aghə́] هغه [aghé] هغې [aghúy] هغوی

Practice

1. Identify the strong pronouns in the following sentences, and give the appropriate English translation for each.

Example: څه شی دې ښه ایسی؟ ستا څه شی ښه ایسی؟
'What seems good to you?'

١. زه به آشك را وغواړم. ته څه شی راغواړې؟
٢. کباب به زه خپله پوخ کړم.
٣. ته څنگه یوازې ناست یې؟
٤. ته به د غلځی صاحب نوې شاگرده یې.
٥. ته څه کار کوې؟
٦. ته څنگه یې؟
٧. زما کورنۍ دوه ډېر لوی باغونه لری.
٨. راځه په کابل کاروان رستوران کې زما مېلمه شه.
٩. چپ لاس ته دې څلورم کور زمونږ دی.
١٠. ته خو موټر نه لرې.

2. Translate the following pairs of sentences.

a. I'm visiting him. / I'm visiting him.

b. He will give it to you. /He will give it to you.

c. We're going to the market. / We're going to the market.

d. Don't take it to him. / Don't take it to him.

e. I'm not talking to you. / I'm not talking to you.

Section 4: Demonstratives

Masculine Forms

	Direct Sg.	*Direct Pl.*	*Obl. Sg.*	*Obl. Pl.*
close	[dā] دا *or*	[dā] دا *or*	[de] دې *or*	[de] دې *or*
('this', 'these')	[dā́gha] دغه	[dā́gha] دغه	[də́ghə] دغه	[də́gho] دغو
middle	[ágha] هغه	[ágha] هغه	[ághə] هغه	[ágho] هغو
('that', 'those')				
far	[úgha] هوغه	[úgha] هوغه	[úghə] هوغه	[úgho] هوغو
('that', 'those')				

Feminine Forms

	Direct Sg.	*Direct Pl.*	*Obl. Sg.*	*Obl. Pl.*
close	[dā] دا *or*	[dā] دا *or*	[de] دې *or*	[de] دې *or*
('this', 'these')	[dā́gha] دغه	[dā́ghe] دغه	[də́ghe] دغې	[də́gho] دغو
middle	[ágha] هغه	[ághe] هغې	[ághe] هغې	[ágho] هغو
('that', 'those')				
far	[úgha] هوغه	[úghe] هوغې	[úghe] هوغې	[úgho] هوغو
('that', 'those')				

Notes:

1. Pashto demonstratives are like English demonstratives 'this/these, that/those', except that there is is three-way distinction among Pashto demonstratives - close, middle, and far away - whereas in English there is only a two-way distinction - close (this/these) and far (that/those).

2. Like English, Pashto demonstratives can be used as adjectives or as pronouns, e.g.

'It's this.' (used as pronoun)	دغه ده.
'It's this city.' (used as adjective)	دغه ښار دی.

3. The two-syllabled demonstratives are pronounced with stress on the first syllable. Similarly spelled strong pronouns are stressed on the last syllable:

[ágha] هغه = 'that' (demonstrative) [aghá] هغه = 'he (out of sight)' (strong pronoun)

Practice

1. In the following exchange from the dialogue, identify each underlined word as a demonstrative or a strong pronoun; explain its meaning by giving a literal translation of the phrase.

د اسد ورور: د هغه سره سالو قیمت څو دی؟
دوکاندار: د دې؟
د اسد ورور: نه د هغه بل.
دوکاندار: د دې؟
د اسد ورور: هو د همدغه.
دوکاندار: ددې قیمت څلورزره افغانۍ دی.

2. Finish the following sentences.

١. دا پېغله ښایسته ده. هغه پېغله ......
٢. د هغه موټر قیمت ډېر زیات دی. د هغه موټر قیمت.....
٣. هوغه د بارام خان کلا ده. دغه .....
٤. دغه بایسکل د پتنګ دی. هغه بایسکل .....
٥. دا کتاب پتنګ ته مه ورکوه. هغه کتاب ورته ....

3. The following sentences are from previous units. Identify the demonstrative pronoun in each, and explain its meaning in the sentence.

١. معنا یې دا ده چه خور ورور ته ورته وی.
٢. دا مېله په مزارشریف کې کېږی.
٣. وروسته له هغه نه بیا ناروغــان ګوری.
٤. په پښتنو کې دا ضرور نه ده چه مېلمه وبلل شی.
٥. بله خبره دا ده چه پښتانه مېلمه ته ښه ډوډۍ برابروی.

Section 5: Reading

په کابل کې، پرته له یو څو مغازو نه، په نورو دوکانونو او مغازو کې په شیانو باندې نرخونه نه وی لیکل شوی. مغازه داران او دوکانداران خلکو ته د هر شی نرخ پخپله وایی. یو شی د هغه له مناسب نرخ نه، معمولاً، زیات بیه کوی. خو اخستونکی یې په کم نرخ غواړی. حتی که دوکاندار یو شی په مناسب نرخ هم بیه کړی اخستونکی هرو مرو ور سره چنی وهی. ځکه دا د افغانانو او حتی د ټولې سیمې د خلکو دود دی.

دوکاندار اکثره نابلده خلکو، په تېره بیا خارجیانو ته یو شی د هغه له اصلی نرخ نه یو یا دوه چنده زیات بیه کوی. کله کله یې لا څو چنده زیات بیه کوی. مثلاً: ښایی د یوې پوستینچې نرخ زر افغانۍ وی، خو ښایی چه یو دوکاندار یې یوه خارجی ته په لس یا پنځه لس زره افغانۍ بیه کړی. که خارجی نابلده وی، په لس یا پنځه لس زره یې اخلی. که بلد وی، چنې ورسره وهی او په کم نرخ یې ورنه اخلی.

New Vocabulary

Nouns

store *F1* [maghāzá] مغازه
thing, goods *M1* [shay] شی
price *M2* [narkh] نرخ
storekeeper *M1* [maghāzadār] مغازه دار
buyer *M3* [akhistúnkay] اخستونکی
custom, tradition *M2* [dod] دود
sheepskin jacket *F1* [postinchá] پوستینچه
foreigner *M2* [khārejí] خارجی

Verb phrases

set a price [bayá kaw-] بیه کو-
bargain [cháne wah-] چنې وهـ-

Adjectives

reasonable *1* [munāsíb] مناسب
inexperienced *4* [nābalada] نابلده
real, original *4* [aslí] اصلی
experienced *4* [balád] بلد

Adverbs, phrases, idioms

written [likál sawí] لیکل شوی

everything [árshi] هرشی

پخپله = په خپله

usually [māmúlan] معمولاً

especially [pa tera byā] په تېره بیا

... times as much [... chánda zyāt] ... چنده زیات

even more [lā̆ tso] لا څو

for example [másalan] مثلاً

maybe [xā̆yi] ښایی

It might be that = [xā̆yi tse] ښایی چه

Prepositions

except for [práta la ... na] پرته له ... نه

on [pa ... bānde] په ... باندې

Have You Understood?

1. Summarize the passage in English.

2. Answer the following questions:

١. په مارکېټ کې خلک اکثره چنې نه وهی؟
٢. دوکاندار هر شی په مناسب نرخ بیه کوی؟
٢. دوکاندار هر چا ته یو نرخ وایی؟
٤. دوکاندار خارجیانو ته هرشی قیمته بیه کوی؟
٥. افغانان څنګه چنې وهی؟ امریکایان څنګه چنې وهی؟

2. Describe, in English, the bargaining process.

Section 6: Diversions

A man was in the bazaar selling a turkey. Another man approached him and asked:

دا فيل مرغ په څو ورکوې؟

The seller replied: په سل افغانۍ.

The buyer said: سل افغانۍ بيخي زياتې دی.

The seller said:

دا څه وايې؟ دا ډېر لوی فيل مرغ دی. هلته په هغې بلې کوڅې کې
يو سړی يو ووړ طوطی په يونيم زر افغانۍ خرڅوی.

The buyer said: طوطی خو خبرې کوی!

The seller retorted: زما فيل مرغ فکر کوی!

turkey *n, M2* [pilmúrgh] / [filmúrgh] فيل مرغ

small *adj, irreg.* [woṛ] ووړ

parrot *n, M1* [totí] طوطی

sell *der. tr. vb.* [khartsaw-́] -خرڅو

talk *phr.* [khabáre kaw-́] -خبرې کو

think *phr.* [fɪkír kaw-́] -فکر کو

Unit 12: ملا يې ژوبله ده

Section 1: Dialogue

رابیا: بیگا ماښام نه وې. خیریت ؤ؟
داود: هو! نه وم. شفاخانې ته د اسد پوښتنې ته تللې وم.
رابیا: ولی! په اسد څه شوی؟
داود: موټر يې ټکر کړی ؤ. ملا يې ژوبله ده.
رابیا: ډېره ژوبله ده؟
داود: ښایسته زیایه ژوبله ده، خو امید دی چې خطرناکه به نه وی.
رابیا: ډاکټر څه وایی؟
داود: ډاکټر يې عکسونه اخستی دی، خو نتیجه يې نه ده معلومه.
رابیا: پټنګ لیدلی دی؟
داود: هو! هم پټنګ لیدلی او هم يې لیلا هر يو دوه ساعته
بعد گوری.
رابیا: پټنګ يې د ملا په باره کې څه وایی؟
داود: هغه هم عکسونو ته انتظار باسی.
رابیا: ته بیا څه وخت ورځې ؟
داود: نن ماښام. ولې ته هم غواړې چه ورشې؟
رابیا: هو! زه هم غواړم چه ورشم.
داود: زه به پاو باندې اوه بجې درشم، را سره وا به دې خلم.
رابیا: تشکر.

New Vocabulary

Nouns

hospital *F1*	[shafā khāná]	شفاخانه
accident *M2*	[ṭakár]	ټکر
back *F3*	[mlā]	ملا
hope *M2*	[oméd]	امید
picture, x-ray *M2*	[aks]	عکس
result *F1*	[natijá]	نتیجه

Adjectives

injured *I*	[zóbəl]	ژوبل
serious *I*	[khatarnāka]	خطرناکه
known *I*	[mālúm]	معلوم

Verbs

you were	[we]	وې
it was	[wə]	وُ
I was	[wəm]	وم
I had gone	[tlə́lay wəm]	تللی وم
had been in	[káṛay wə]	کړی وُ
has taken	[akhísti di]	اخستی دی
has seen	[lidə́lay da]	لیدلی دی

Adverbs, Phrases, Idioms

last night	[begā]	بېگا
what happened to ...	[pə ... tsə́ səwi]	په څه شوې
inquiry about ...	[de ... puxtə́na]	د ... پوښتنه
afterwards	[bād]	بعد
take with	[wər sara ákhl-]	ور سره اخلـ-

Practice

1. Fill in different names in the sentence: د ــــ پوښتنې ته ځم.
2. Memorize the last five lines of the dialogue. Take David or Rābyā's part and practice with a partner. Then substitute different time phrases for نن ماښام and make corresponding changes in the time you promise to pick Rābyā up.

Section 2: Where Does It Hurt?

head *M2* [sar] سر

chin *F1* [zə́na] زنه
neck *F1* [ghā̆ṛa] غاړه
tooth *M2* [ghā̆x] غاښ
eye *F1* [stə́rga] سترگه
forehead *M3* [tandáy] تندی

mouth *F1* [khwlә́] خوله
cheek *F irreg.* [bā̆rkhú] بارخو
hair *M1* [wextā̆n] وېښتان
lip *F1* [shúnḍa] شونډه

face *M2* [məkh] مخ
ear *M2* [ghwag] غوږ
nose *F1* [páza] پزه
tongue *F1* [zə́ba] ژبه

body *M2* [badán] بدن

chest *M2* [kogә́l] کوگل
stomach *F1* [khéṭa] خېټه
back (upper) *F3* [shā̆] شا
hip *M3* [kunā̆ṭáy] کوناټی
waist/lower back *F3* [mlā̆] ملا

leg, foot *F1* [pəxá] پښه
thigh *M irreg* [wrun] ورون
knee *M irreg.* [zangún] زنگون
elbow *F1-a* [tsangә́l] څنگل

shoulder *F1* [wogá] اوږه
arm, hand *M2* [lā̆s] لاس
forearm *F1-a* [məṭ] مټ
calf *F2* [punḍəy] پونډی

hand *M2* [lā̆s] لاس

finger, toe, thumb *F1* [gwә́ta] گوته
wrist *M2* [maṛwánd] مړوند
palm *M3* [worghә́way] ورغوی
fingernail *M1* [nuk] نوک

Words describing pain and injury

ache *smp. nt. vb.* [khogég-] خوږېږ-
hurt *adj 1* [zóbəl] ژوبل
injure *der. tr. vb* [zoblaw-́] ژوبلو-
be hurt, injured *der. int. vb.* [zobIég-] ژوبلېږ-

Practice

1. Complain about something that hurts, e.g. سر مي خوږېږی.

2. In the following lines from the dialogue, substitute different words for the underlined word.

رابیا: په اسد څه شوی؟
داود: موټر يې ټکر کړی و. ملا يې ژوبله ده.
رابیا: ډېره ژوبله ده؟
داود: ښایسته ژوبله ده.

Section 3: The Past Form of 'be'

Singular			*Plural*		
'I was'	[wəm] /[wum]	وم	'we were'	[wu]	وو
'you were'	[we]	وې	'you *(pl)* were'	[wəy]	وئ
'he was'	[wə]	ؤ	'they *(m)* were'	[wə]	وو
'she was'	[wa]	وه	'they *(f)* were'	[we]	وې

Notes:

1. The past forms of 'be' are parallel in use to 'was' and 'were' in English.

2. There are differences in pronunciation and spelling between the masculine and feminine forms in third person singular and plural.

Practice

Change the نن in the following sentences to بېگا or [parún] پرون 'yesterday', and make the necessary changes in the verb.

۱. نن يې وروڼه او خوېندې په کور کې دی.
۲. نن ستړی يم.
۳. نن پتنګ چېرې دی؟
٤. نن هوا څنګه ده؟
٥. نن پتنګ ته منتظر يو.
٦. نن هوا سخته توده ده.
۷. نن تاسې ډېر زيات مصروف ياستئ.
۸. نن ناجوړه يم.
۹. نن په کور کې خيريت دی؟
۱۰. نن مېوې تازه دي؟
۱۱. نن خلك چېرې دي؟
۱۲. نن د کافتريا ډوډۍ ښه ده؟
۱۳. نن هوا سړه ده؟
۱٤. نن سرکونه ډېر لانده دي.
۱٥. نن يې وروڼه او خوېندې په کور کې دی.

Section 4: The Past Tense* Forms of Verbs

Past Tenses: Simple Verbs

Regular:

Present imperfective:	*Present perfective:*	*Past imperfective:*	*Past perfective:*
څک-	وڅک-	[tskəl-] څکل-	[wə́tskəl-] وڅکل-
لر-	ولر-	[larə́l-] لرل-	[wə́larəl-] ولرل-
لېږ-	ولېږ	[legə́l-] لېږل-	[wə́legəl-] ولېږل-
رسو-	ورسو-	[rasawə́l-] رسول-	[wə́rasawəl-] ورسول-
واي-	ووای-	[wayə́l-] ويل-	[wə́wayəl-] وويل-

*Irregular:**

Present imperfective:	*Present perfective:*	*Past imperfective:*	*Past perfective:*
اخل-	واخل-	[akhistə́l-] اخستل-	[wā́khistəl-] واخستل-
لول-	ولول-	[lwistə́l-] لوستل-	[wə́lwistəl-] ولوستل-
گور-	وگور-	[katə́l-] کتل-	[wə́katəl-] وکتل-
غواړ-	وغواړ-	[ghuxtə́l-] غوښتل-	[wə́ghuxtəl-] وغوښتل-
اور-	واور-	[awredə́l-] اورېدل-	[wā́wredəl-] واورېدل-
خور-	وخور-	[khwaṛə́l-] خوړل-	[wə́khwaṛəl-] وخوړ ول-
اغوند-	واغوند-	[aghustə́l-] اغوستل-	[wā́ghustəl-] واغوستل-
اېس-	واېس-	[yesedə́l-] اېسېدل-	[wə́yesedəl-] واېسېدل-
ښي-	وښي-	[xodə́l-] ښودل-	[wəxodə́l-] وښودل-

Notes:

1. The past tense of simple verbs is formed by adding the past suffix [ə́l-] ل- to the present tense stem of the verb. The imperfective and perfective past forms are parallel to the imperfective and perfective present forms: the prefix و occurs with perfectives.

2. Many of the simple verbs are irregular: their past stems are different from their present stems.

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* Asterisked grammar terms are defined and explained in the Glossary of Grammatical Terminology at the end of the Workbook.

Past Tense Forms: Derivative Verbs

Present im-perfective:	*Present perfective*:	*Past im-perfective*:	*Past perfective*:
روانېږ-	روان ش-	[rawānedə́l-] روانېدل-	rawān sw-] روان شو-
نژدې کېږ-	نژدې ش-	[nizde kedə́l-] نژدې کېدل-	[nizdé sw-] نژدې شو-
پخو-	پوخ کړ-	[pakhawə́l-] پخول-	[pókh kṛəl-] پوخ کړل-
معاینه کو-	معاینه کړ-	[māyena kawə́l-] معاینه کول-	[māyená kṛəl-] معاینه کړل-

Notes:

1. The past imperfective form of intransitive derivative verbs is formed by changing [(k)eg] -(ک)ېږ of the present imperfective form to [(k)ed] -(ک)ېد , and adding the past tense suffix [əl] -ل.

2. The past perfective form of intransitive derivative verbs is formed by changing the -ش of the present perfective form to [sw-] -شو.

3. The past imperfective form of transitive derivative verbs is formed by adding the past tense suffix [əl] -ل to the [(k)aw-] -(ک)و of the present imperfective form.

4. The past perfective form of transitive derivative verbs is formed by changing the -کړ of the present perfective form to [kṛəl-] -کړل

Practice

Give the present perfective, past imperfective, and past perfective forms for each of the verbs listed below.

اتن کو-
اغوند-
اوړېږ-
اوسېږ-
باد لګېږ-
بندېږ-
پخو-
پوښتنه کو-
تاوېږ-
تمېږ-
تېرو-
تېرېږ-
ټیلیفون کو-
خرڅېږ-
خوښو-
څك-
درس واي-
درېږ-
ډوډۍ خور-
رسېږ-

Past Tense Forms: Doubly Irregular Verbs

Stress shift alone:

Present imperfective:	*Present perfective*:	*Past imperfective*:	*Past perfective*:
[ken-́] کښېن-	[kén-] کښېن-	[kenastə́l-] کښېناستل-	[kénastəl-] کښېناستل-
[pātség-] پاڅېږ-	[pā́tseg-] پاڅېږ-	[pātsedə́l-] پاڅېدل-	[pā́tsedəl-] پاڅېدل-
[rāwṛ-́] راوړ-	[rā́wṛ-] راوړ-	[rāwṛə́l-] راوړل-	[rā́wṛəl-] راوړل-
[warwṛ-́] وروړ-	[wárwṛ-] وروړ-	[warwṛə́l-] وروړل-	[wárwṛəl-] وروړل-

Root change alone:

Present imperfective:	*Present perfective*:	*Past imperfective*:	*Past perfective*:
کېږ-	ش-	[ked(əl)-] کېدل-	[sw-] شو-
کو-	وکړ-	[kawə́l-] کول-	[wə́kṛəl-] وکړل-
ځ-	ولاړ/ ولاړه ش-	[tlə́l-] تلل-	[lā́ṛ-] ولاړ-

Stress shift and root change:

Present imperfective:	*Present perfective*:	*Past imperfective*:	*Past perfective*:
راکو-	راکړ-	[rākṛə́l-] راکړل-	[rā́kṛəl-] راکړل-
ورکو-	ورکړ-	[warkṛə́l-] ورکړل-	[wárkṛəl-] ورکړل-
درکو-	درکړ-	[darkṛə́l-] درکړل-	[dárkṛəl-] درکړل-
راځ-	راځ-	[rāghlə́l-] راغلل-	[rā́ghləl-] راغلل-
ورځ-	ورځ-	[waraghlə́l-] ورغلل-	[wáraghləl-] ورغلل-
بیای-	بوز-	[bowə́l-] بوول-	[bótləl-] بوتلل-

Notes:

1. The past tense forms of doubly irregular verbs are irregular, and must be memorized individually.

2. The past tenses of doubly irregular verbs almost always drop the -ل suffix.

Past Tense Forms: Verbs Ending in -ېږ

Present im-*perfective*:	Present *perfective*:	Past im-*perfective*:	Past *perfective*:
اورېږ-	واورېږ-	[woredə́l-] واورېدل-	[woredəl-] واورېدل-
غږېږ-	وغږېږ-	[ghagedə́l-] وغږېدل-	[wə́ghagedəl-] وغږېدل-
درېږ-	ودرېږ-	[daredə́l-] ودرېدل-	[wə́daredəl-] ودرېدل-
پاڅېږ-	پاڅېږ-	[patsedə́l-] پاڅېدل-	[pátsedəl-] پاڅېدل-
روانېږ-	---	[rawānedəl-] روانېدل-	---
نژدې کېږ-	---	[nizde kedəl-] نژدې کېدل-	---

Note:

1. The past tense forms of all verbs ending in -ېږ is formed by changing the final [g] ږ to [d] د, and adding the suffix [ə́l] ل.

Practice

1. Without looking at the forms above, give the present perfective, past imperfective, and past perfective forms of the following groups of verbs:

ځ-
راځ-
ورځ-

ورکو-
راکو-
درکو-

راوړ-
ووړ-

2. Give the present perfective, past imperfective, and past perfective forms of the following verbs:

'sow' *smp. tr. vb.* [kar-́] کر- 'be quiet' *der. int. vb.* [karārég-] کرارېږ-

'close' *smp. tr. vb.* [taṛ-́] تړ- 'open' *der. tr. vb.* [khlāsaw-́] خلاصو-

Section 5: Reading

پښتانه تل د مریض پوښتنه کوی. دوی ته دا پښتنی او دینی وظیفه ښکاری. کله چه څوك ډېر مریض شی خپلوان او دوستان یې هرومرو پوښتنې ته ورځی.

د مریض پوښتنې ته هم نارینه ځی او هم ښځې. په کلو کې د مریض پوښتنه، عموماً، مشران کوی او کشران د مریض پوښتنې ته نه ځی. مگر په ښارونو کې کشران هم د خپلو ملگرو پوښتنې ته ځی. څوك چه کولی شی، مریض ته تازه مېوه هم وړی. خو په کلو کې په ژمی او پسرلی کې تازه مېوه نه پیدا کېږی.

څوك چه د مریض پوښتنې ته ځی، هغه د مریض او د مریض له کورنۍ سره هم خواخوږی ښیی او هم دا ورته وایی چه څه وکړی او یا څه شی وخوری. مثلاً که د چا تبه وی نو ورته وایی چه د خوسی پوست واغونده. که د مریض رنگ ژېړ وی نو ورته وایی چه زېړی دې پرې کړه. که د مریض سر خوږېږی، نو ورته وایی چه تاویز وکړه. که یې زنگون خوږېږی، نو ورته وایی چه تاوده خوشایی پرې کېده. که د چا نس خوږېږی، نو ورته وایی چه سپېرکۍ وخوره.

New Vocabulary

Nouns

sick (person), ill [maríz] مریض	calf *M3* [khusáy] خوسی
duty *F1* [wazifá] وظیفه	skin *M2* [post] پوست
relatives [khpəlwā̃n] خپلوان	color *M2* [rang] رنگ
friend *M1* [dost] دوست	hepatitis *M3* [zéṛay] زېړی
elder *M1* [máshər] مشر	amulet *M2* [tā̃wíz] تاویز
younger person *M1* [káshər] کشر	cow manure *M3* [khushā̃yí] خوشایی
sympathies *M3* [khwā̃khúgi] خواخوږی	stomach *M2* [nas] نس
fever *F1* [təba] تبه	aniseed *F2* [sperkáy] سپېرکۍ

Verbs

look like, be considered *smp.* [xkār-] - ښکار

be found *der. int.* [paydā kég-] - پيدا کېږ

cut, get rid of *der. tr.* [prekaw-́] - پرې کو

put *dbl. irreg.* [kegd-] - کېږد

Adverbs, phrases, idioms

always [təl] تل

whoever [tsók tse kawəlay si] څوک چه کولی شی

what to do [tsə́ wəki] څه وکړی

what to eat [tsə́ shay wəkhwri] څه شی وخوری

on it [pe] پرې

Adjectives

ethnic *4* [paxtaní] پښتنی

religious *4* [diní] دینی

yellow *1* [zeṛ] ژېړ

Conjunctions

whenever [kə́la tse] کله چه

however [mágar] مگر

Have You Understood?

1. Describe in English the Pashtun custom of visiting the sick and injured.

2. Finish the following sentences.

١. که څوک ډېر مريض شی نو...

٢. که د چا تبه وی نو...

٣. که د مريض رنګ ژېړ وی نو...

٤. که د مريض سر خوږېږی، نو...

٥. که د مريض زنگون خوږېږی، نو...

Section 6: Diversions

متل:

روغ صورت پاچهی ده.

[rogh surát pāchāyí da.]

To have a healthy body is to live royally.

لنډۍ:

پاس په بنگله کې ژړا خېژی
یا څوك مریض دی یامین له ملکه ځینه

[pās pə banglá ke zaṛā́ khédzi
yā tsok maríz da yā mayán lə málka dzí-na.]

From upstairs in the bungalow there's the sound of crying -
Either someone is sick, or a lover is leaving the country.

Unit 13: په بازار کې دې څه کول؟

Section 1: Dialogue

اسد : پرون ماسپښین چېرې وې؟
امان: بازار ته تللی وم.
اسد : بازار کې دې بیا څه شی کول؟
امان: ورو ته مې یو څه کالی واخستل.
اسد : رښتیا دې هم څه شی واخستل او که دې هسې ورخ ورکه کړه؟
امان: نه، ښایسته زیات شیان مې واخستل. خوشحال ته مې دریشی، بوتونه او کمیسونه واخستل. سپین ته مې د خوب دریشی واخستله. تور ته مې کوټ او جاکټ واخسته. پېکۍ ته مې یو دوه لمنې او موزې واخستلې. او د لیلا ملگرې ته مې د پاکستانی په دوکان کې یوه جوړه پېښورۍ جامې واخستلې.
اسد : پېښورۍ جامې دې په څو واخستلې؟
امان: لکه چه ته هم غواړی تریسا ته یې واخلی؟
اسد : همداسې ښکاری.
امان: په اویا ډالره مې واخستې.
اسد : ښایسته خو دی؟
امان: بیخی ښایسته دی.
اسد : لکه چه لیلا خوارې ته دې هیڅ شی وا نه خستل؟
امان: نه بابا، لیلا ته څنگه څه شی نه اخلم! هغې ته مې یو ډېر ښه ساعت او یو د سروزرو د غاړې ځنځیر واخسته. رښتیا ځان ته مې هم یو پېښوری واسکټ او یو پټکی واخست.
اسد : پوهېږم چه ځان در باندې ډېر گران دی.
امان: هو نو! چه ځان نه وی جهان دې نه وی.

New Vocabulary

Clothes

clothes, things *M3* [kāli] کالی

suit *F irreg* [dareshí] دریشی

shoe *M2* [boṭ] بوټ

shirt *M2* [kamís] کمیس

sleep *M2* [khob] خوب

winter coat *M2* [koṭ] کوټ

sweater *M2* [jākáṭ] جاکټ

skirt *F1-[a]* [lamán] لمن

boot *F1* [móza] موزه

vest *M2* [wāskáṭ] واسکټ

turban *M3* [paṭkáy] پټکی

Amān and Layla's children

children *adj 5, OPl* [waṛó] وړو

M1 [khushā́l] خوشحال

M1 [spin] سپین

M1 [tor] تور

F 2 [pekə́y] پېکۍ

Adjective

Peshawari *2* [pexawráy] پېښوری

Other Nouns

pair, set [joṛá] جوړه

watch *M2* [sāt] ساعت

gold *M2* [srəzár] سره زر

chain *M2* [zandzír] ځنځیر

self, body *M2* [dzān] ځان

world *M2* [jahā́n] جهان

Adverbs, phrases, idioms

really [rixtyā...həm] رښتیا ... هم

just [áse] هسې

kill time [wrādz wrəkaw-́] ورځ ورکو-

exactly [bikhí] بیخی

no [hets] هیڅ

dear to x [x bānde grān] x باندې گران

Practice

1. Answer the following questions.

١. کوټ دې اغوستی دی؟
٢. بوټونه دې اغوستی دی؟
٢. کمیس دې سپین دی؟
٤. د غاړې ځنځیر دې په غاړه کړی؟
٥. جامې دې نوې دی؟

2. Describe what you have on.

Section 2: The Pashto Past Perfective Tense

Intransitive Verbs

Simple intransitive:

'I stopped'	[wə daredə́ləm]	ودرېدلم	'We stopped'	[wə daredə́lu]	ودرېدلو
'You stopped'	[wə daredə́le]	ودرېدلې	'You all stopped'	[wə daredə́ləy]	ودرېدلئ
'He stopped'	[wə dared(ə́)]	ودرېده	'They (m) stopped'	[wə daredə́l(ə)]	ودرېدله
'She stopped'	[wə daredə́la]	ودرېدله	'They (f) stopped'	[wə daredə́le]	ودرېدلې

Derivative intransitive:

'I (m) got off'	[kúz swə́ləm]	کوز شولم
'I (f) got off'	[kúza swə́ləm]	کوزه شولم
'You (m) got off'	[kúz swə́le]	کوزشولې
'You (f) got off'	[kúza swə́le]	کوزه شولې
'He got off'	[kúz sə́]	کوز شو
'She got off'	[kúza swə́la]	کوزه شوله
'We (m) got off'	[kúz swə́lu]	کوز شولو
'We (f) got off'	[kúze swə́lu]	کوزې شولو
'You (m) all got off'	[kúz swə́ləy]	کوزشولئ
'You all (f) got off'	[kúze swə́ləy]	کوزېشولئ
'They (m) got off'	[kúz swə́(lə)]	کوز شوله
'They (f) got off'	[kúze swə́le]	کوزې شولې

Doubly irregular intransitive:

Stress-shifting verbs, e.g. پاڅېږ-

'I got up'	[pátsedələm]	پاڅېدلم	'We got up'	[pátsedəlu]	پاڅېدلو
'You got up'	[pátsedəle]	پاڅېدلې	'You all got up'	[pátsedələy]	پاڅېدلئ
'He got up'	[pátsed(ə)]	پاڅېده	'They (m) got up'	[pátsedə(lə)]	پاڅېدله
'She got up'	[pátsedəla]	پاڅېدله	'They (f) got up'	[pátsedəle]	پاڅېدلې

Root change verbs, e.g. -ځـ

'I went' [lāṛ́ələm]	ولاړلم	'We went' [lāṛ́əlu]	ولاړلو
'You went' [lāṛ́əle]	ولاړلې	'You all went' [lāṛ́ələy]	ولاړلئ
'He went' [lāṛə(lə)]	ولاړه	'They (m) went' [lāṛ́əl(ə)]	ولاړله
'She went' [lāṛ́əla]	ولاړله	'They (f) went' [lāṛ́əle]	ولاړلې

Stress and root change verbs, e.g. -راځـ (but see the comments in the Workbook!)

'I came here' [rắghl(əl)əm]	راغللم	'We came here' [rắgh(lə)lu]	راغللو
'You came here' [rắgh(lə)le]	راغللې	'You all came here' [rắgh(lə)ləy]	راغللئ
'He came here' [rắghay]	راغی	'They (m) came here' [rắgh(lə)lə]	راغلله
'She came here' [rắghl(əl)a]	راغلله	'They (f) came here' [rắgh(lə)le]	راغللې

Notes:

1. The Pashto past perfective tense is formed by adding the personal endings to the past perfective stem of the verb.

2. The personal endings are slightly different for the past tenses. The endings different from the present tense endings are the 3rd person endings as follows:

3rd Masc. Sg. : [ə] ـه- *3rd Masc. Pl.* : [ə] ـه-

3rd Fem. Sg. : [a] ـه- *3rd Fem. Pl.* : [e] ـې-

3. The suffix -ل is always dropped with the third person masculine singular ending. In verbs which have different present and past roots, the suffix -ل is usually dropped with the other endings as well.

4. In intransitive past tense sentences, the verb agrees with the subject in person and number.

Practice

1. Fill in the paradigm with forms for the intransitive verbs listed below:

'I ...' __________ 'We ...' __________
'You ...' __________ 'You all ...' __________
'He ...' __________ 'They (m) ...' __________
'She ...' __________ 'They (f) ...' __________

کښېنـ- خبرېږ- راځـ- اوړ- اورېږ- تېرېږ- تاوېږ-

Transitive Verbs

Simple transitive:

'sent (me)'	[wə legə́ləm]	ولېږلم	'sent (us)'	[wə legə́lu]	ولېږلو
'sent (you)'	[wə legə́le]	ولېږلې	'sent (you all)'	[wə legə́ləy]	ولېږلئ
'sent (him)'	[wə leg(əl)ə́]	ولېږه	'sent (them (m))'	[wə legə́l(ə)]	ولېږل
'sent (her)'	[wə legə́la]	ولېږله	'sent (them (f))'	[wə legə́le]	ولېږلې

Derivative transitive:

'warmed (me (m))'	[tód kṛ́ələm]	تود کړلم
'warmed (me (f))'	[tāwdá kṛ́ələm]	توده کړلم
'warmed (you (m))'	[tód kṛ́əle]	تود کړلې
'warmed (you (f))'	[tawdá kṛ́əle]	توده کړلې
'warmed (him)'	[tód kə]	تود کړ
'warmed (her)'	[tawdá kṛ́əla]	توده کړله
'warmed (us (m))'	[tāwdə́ kṛ́əlu]	تاوده کړلو
'warmed (us (f))'	[tawdé kṛ́əlu]	تودې کړلو
'warmed (you all (m))'	[tāwdə́ kṛ́ələy]	تاوده کړلئ
'warmed (you all (f))	[tawdé kṛ́ələy]	تودې کړلئ
'warmed (them (m))'	[tāwdə́ kṛ́ələ]	تاوده کړل
'warmed (them (f))'	[tawdé kṛ́əle]	تودې کړلې

Doubly irregular transitive:

Stress shift verb, e.g. راوړ-

'brought (me)'	[rā́wṛələm]	راوړلم	'brought (us)'	[rā́wṛəlu]	راوړلو
'brought (you)'	[rā́wṛəle]	راوړلې	'brought (you all)'	[rā́wṛələy]	راوړلئ
'brought (him)'	[rā́wṛə]	راوړه	'brought (them (m))'	[rā́wṛələ]	راوړل
'brought (her)'	[rā́wṛəla]	راوړله	'brought (them (f))'	[rā́wṛəle]	راوړلې

Root change verb, e.g. پرېکو-

'cut (me)'	[prékṛ(əl)əm]	پرېکړلم	'cut (us)'	[prékṛ(əl)u]	پرېکړلو
'cut (you)'	[prékṛ(əl)e]	پرېکړلې	'cut (you all)'	[prékṛ(əl)əy]	پرېکړلئ
'cut (him)'	[prékṛə]	پرېکړه	'cut (them (m))'	[prékṛ(əl)ə]	پرېکړله
'cut (her)'	[prékṛ(əl)a]	پرېکړله	'cut (them (f))'	[prékṛ(əl)e]	پرېکړلې

Stress shift and root change verb, e.g. بیایی-

'took (me)'	[bótl(əl)əm]	بوتللم	'took (us)'	[bótl(əl)u]	بوتللو
'took (you)'	[bótl(əl)e]	بوتللې	'took (you all)'	[bótl(əl)əy]	بوتللئ
'took (him)'	[bótə]	بوتله	'took (them (m))'	[bótl(əl)ə]	بوتلله
'took (her)'	[bótl(əl)a]	بوتلله	'took (them (f))'	[bótl(əl)e]	بوتللې

Notes:

1. The past perfective tense of transitive verbs is formed with the same personal endings as the intransitives.

2. In transitive past tense sentences, the verb agrees with the object, not the subject, in person and number. Both the first component and the auxiliary of derivative verbs agree with the object.

3. The past tense suffix can be dropped in irregular verbs. It must be dropped with the third person masculine suffix.

Practice

Fill in the paradigm with forms for the transitive verbs listed below:

'... me'	__________	'... us'	__________
'... you'	__________	'... you all'	__________
'... him'	__________	'... them (m)'	__________
'... her'	__________	'... them (f)'	__________

بنیـ- غواړ- گور-

Section 3: Using the Past Perfective Tense

Examples

'I went yesterday.'	[parún lā̡ṛə́ləm.]	پرون ولاړم .
'We lived in Logar.'	[pə logár ke wə́wosedəlu.]	په لوگر کې واوسېدلو .
'Amān bought clothes.'	[amān jāme wākhistəle.]	امان جامې واخستلې .
'We visited Laylā.'	[laylā mo wəkatə́la.]	لیلا مو وکتله .
'He took me home.'	[kór ta ye bótləm.]	کور ته یې بوتلم .
'I saw him.'	[wə́ me lidə́.]	ومې لیده .
'We took them.'	[bó mo tlə́lə.]	بومو تلله .
'They cooked it.'	[pákha ye kṛá.]	پخه یې کړه .

Notes:

1. The past perfective tense is equivalent to the English past tense.

2. In sentences with past tense transitive verbs, the verb agrees with the object in person and number.

3. In sentences with past tense transitive verbs, the subject is in the oblique case.

4. Weak pronoun objects are dropped in past tense sentences. (The ending on the verb gives the necessary information.)

5. Weak pronoun subjects are always expressed in past tense transitive sentences. As weak pronouns in the oblique case, they follow the usual rules for placement in sentences, e.g. after the first stressed element in the sentence.

Practice

1. In the following sentences from the dialogue, identify the subject and object. Then explain the ending of the verb. Don't forget that the ـل suffix can drop in verbs with different present and past stems.

١. په بازار کې دې بیا څه شی واخستله؟
٢. رښتیا دې هم څه واخستل؟
٣. لیلا خوارې ته دې څه شی وا نه خستله.
٤. ورو ته مې یو څه کالی واخستل.
٥. ښایسته زیات شیان مې واخستل.
٦. تور ته دې کوټ او جاکټ واخسته.
٧. هغې ته مې ډېر ښه ساعت او یو د غاړې څنځیر واخسته.
٨. ځان ته مې یو پېښوری واسکټ او پټکی واخسته.
٩. خوشحال ته مې دریشی، بوټونه او کمیسونه واخستل.
١٠. سپین ته مې د خوب دریشی واخستله.
١١. پېکۍ ته مې یو دوه لمنې او موزې واخستلې.
١٢. د پاکستانی په دوکان کې مې یوه جوړه پېښورۍ جامې واخستلې.
١٣. پېښورۍ جامې دې په څو واخستلې؟

2. In Pashto, tell someone:
    1. That you ate dinner in a restaurant last evening.
    2. That you took books to the library.
    3. That you wore your new boots to the party.
    4. That your car was sold for $500.
    5. That you bought some flowers for your mother.
    6. That it rained this morning.

3. Discuss yesterday's weather.

4. Ask a classmate what he/she did yesterday.

5. The following sentences are from previous dialogues and readings. Change them to past tense.

۱. کیمیا لولم.
۲. په لیلیه کې اوسېږم.
۲. یوازې پښتو لولې؟
٤. چیرې اوسېږې؟
٥. لوگرډېرې زیاتې اوبه او خوږې مېوې لری.
٦. زما کورنۍ دوه ډېر لوی باغونه لری.
۷. سندرې وایی، اټنونه کوی او ټالونه خوری.
۸. سخت باد لگیږی.
۹. واوره اوریږی؟
۱۰. سرکونه بیخی بندیږی.
۱۱. دې مېلې ته د ټول افغانستان خلگ ورځی.
۱۲. غرمه کافتریا ته ځی، ډوډۍ خوری.
۱۲. د شنبې په ورځ به ټول ملگری ډوډۍ ته را وغواړو.
۱٤. له وطنه خبرېږې؟
۱٥. ډېر خو نه خبرېږم.
۱٦. کله کله یو نیم خط راځی.
۱۷. د وطن په باره کې څه اورې؟
۱۸. اسد به مې بوزی.
۱۹. ما به کورته ورسوې؟

Section 4: Reading

پښتانه عموماً ملی جامې اغوندی. يوازې په ښارونو کې خلک ځينې
غربی جامې اغوندی. د نارينه وو ملی جامې کميس، پرتوګ، واسکټ،
خولۍ او پټکی او څادر دی. د ښځو ملی جامې کميس، پرتوګ
او ټيکری دی.

د افغانستان په شمالی ولايتونو کې نارينه د څادر په ځای چپن اغوندی.
په ځينو سړو غرنيو سيمو کې لکه نورستان او هزارجات نارينه
وړينی کورتۍ اغوندی. په غزنی او کوهستان کې نارينه په ژمی کې
پوستينچه اغوندی. ښځې په ټول افغانستان کې پرته له ښارونو نه،
اوړی او ژمی کميس، پرتوګ او ټيکری اغوندی. په ښارونو کې ځينې
ښځې له کوره بهر چادری هم اغوندی.

خلک خپلې جامې عموماً په کورونو کې جوړوی. په ځينو سيمو کې
دجامو ټوکر هم په کورونو کې جوړيږی. خو اکثره خلک ټوکر له بازاره
اخلی. د ملی جامو ټوکران اکثره له هندوستان او جاپان نه راځی.
پښتانه ـ که ښځې دی که نارينه ـ اکثره پڼې او څپلۍ پښو کوی.
خو ډېر پښتانه او پښتنې پښبلې هم ګرځی.

New Vocabulary

Clothes

tunic, dress *M2* [kamís]	کميس	cloak *M2* [chapán]	چپن
trousers *M irreg.* [partúg]	پرتوګ	jacket *F2* [kurtáy]	کورتۍ
hat, skullcap *F2* [khwaláy]	خولۍ	chadri *F irreg.* [chādarí]	چادری
shawl *M2* [tsadár]	څادر	slipper *F1* [paṇá]	پڼه
scarf *M2* [ṭikráy]	ټيکری	sandal *F2* [tsapláy]	څپلۍ

Preposition

outside ...	[lə ... na bahár]	له ... نه بهر

Adverbs, phrases, idioms

instead of x	[de x̗́ pə dzā̃y]	د x په ځای
both x and y	[ka x̗́ di ka ý]	که x دی که y
wear (on feet)	[pxo kaw-́]	پښو کو-
barefoot	[pəxébla]	پښېبله

Verbs

sew *der.*	[joṛaw-́]	جوړو-
be sewn/woven *der.*	[joṛég-]	جوړېږ-
walk *smp*	[gərdzég-]	ګرځ-

Nouns

province *M2*	[welā̃yát]	ولايت
fabric *M1*	[tukə́r]	ټوکر

Places

Nuristan	[nuristā̃n]	نورستان
Hazarat	[azarajā̃t]	هزارجات
Koyestan	[koyestā̃n]	کوهستان
Japan	[jāpán]	جاپان

Adjectives

national *4*	[milí]	ملی
some *4*	[dzine]	ځيني
western *4*	[gharbí]	غربی
northern *4*	[shamālí]	شمالی
mountainous *2*	[gharanáy]	غرنی
wool *1*	[waṛína]	وړينه

Have You Understood?

1. Answer the following questions.

١. د پښتنو د ملی جامو ټوکران عموماً له کومو وطنونو نه راځي؟

٢. پښتانه او پښتني څه شی په پښو کوی؟

٢. د کومو ولايتونو خلك پوستينچي اغوندی؟

٤. پښتانه خولۍ او پټکی اغوندی؟

٥. چادری څوك اغوندی؟

2. In the *National Geographic* articles on Afghanistan (September 1968; June 1985, and April 1985), identify the various pieces of Pashtun/Afghan clothing on the people in the pictures.

Section 5: Time Phrases

'last evening'	[begā māxām]	بېگا ماښام
'yesterday afternoon'	[parún māspaxín]	پرون ماسپښين
'day before yesterday'	[wáṛma wrādz]	وړمه ورځ
'last week'	[téra hafta]	تېره هفته
'last month'	[téra myāst]	تېره مياشت
'last year '	[tér kāl]	تېر کال
	[parósagkāl]	پروسږ کال
'before x'	[lə ... na pəkhwā]	له ... نه پخوا
'x days ago'	[x wradze pəkhwā]	څو ورځې پخوا
'a little while ago'	[ləg pəkhwā]	لږ پخوا

Practice

1. Answer the following questions.

١. بېگا ماښام دې څه وکړه؟
٢. تېره هفته چېرې لاړلې؟
٢. پرون ماسپښين له چا سره وې؟
٤. له پښتو نه پخوا دې کومې ژبې ولوستلې؟
٥. پروسږ کال ډېر باران و اورېده؟
٦. نن سهار څه وخت پاڅېدلې؟

2. Finish the following sentences.

١. کورنۍ مې تېر کال....
٢. پرون د پښتو په صنف کې ....
٢. بېگا شپه مې ....
٤. لږ پخوا هر څوك ....
٥. تېر کال په افغانستان کې ...

Section 6: Diversions

ملا نصرالدين بازار ته ولاړ او يو واسکټ يې خوښ کړ. دوکاندار واسکټ په کاغذ کې ورته تاو کړ، خو ملا پښېمانه شو او دوکاندار ته يې وويل چه له واسکټ نه چپنې ته زيات ضرورت لرى او غواړى چه چپن واخلى. دوکاندار چپن په کاغذ کې ورته وتړله او وريې کړه.
ملا چپن واخسته او بې له دې چه پيسې ورکړى روان شو.
دوکاندار ورته وويل: ملا صاحب دچپنې پيسې دې ندى راکړى.
ملا ورته وويل: د چپنې په ځاى مې واسکټ درته پرې ښوده.
دوکاندار ورته وويل: د واسکټ پيسې خو دې نه دې راکړى.
ملا ور ته وويل: څه شى چه نه اخلم د هغه پيسې ولى درکړم.

Nouns
paper *M2* [kāgház] کاغذ
need *M2* [zarurát] ضرورت

Verbs
choose *der. vb.* [khwaxaw´-] خوښو-
change one's mind *der. vb.*
[paxemāna kég-] پښېمان کېږ-
tie *smp. vb.* [taṛ-] تړ-
leave (something somewhere) [préxod-] پرېښود-
pst perf. of dbl. irreg. vb. [pregd-] پرېږد-

Adverbs, phrases, idioms
without having paid [be la de che payse wárkṛi] بې له دې چه پيسې ورکړى
something I didn't buy [tsa shay tse nákhlam] څه شى چه نه اخلم

Unit 14: په کار پسې گرځېدلم

Section 1: Dialogue

لیلا : دا څه موده نه وې؛ چېرې وې؟

رابیا: مېرېلند ته تللې وم.

لیلا : په مېریلند کې دې څه کول؟

رابیا: په کار پسې گرځېدلم.

لیلا : چېرې اوسېدلې؟

رابیا: د مې له نهه ویشتمه د جون تر دویمه پورې په بالتیمور کې له خپلې یوې پخوانۍ ملگرې سره اوسېدلم او د جون له دویمه د جون تر پنځمه پورې په اوشن ستی کې د جون له کورنۍ سره اوسېدلم.

لیلا : څه دې وکړه؟

رابیا: اکثره په کار پسې گرځېدلم، خو کله کله د سمندر غاړې ته مېلې او لامبو ته هم تللم.

لیلا : رښتیا کار دې پیدا کړ؟

رابیا: نه، په دې ورځو کې د کار پېدا کول آسانه نه دی.

لیلا : په بالتیمور سڼ کې دې هم کار پیدا نشو کړی؟

رابیا: نه، هلته مې هم پیدا نشو کړی.

لیلا : څه وخت بېرته راغلې؟

رابیا: وړمه ورځ.

لیلا : ښه شو چه راغلې، د شنبې په شپه د اسد د ملگری واده دی. ټول یې غوښتی یو.

New Vocabulary

American names

Maryland [mereländ] مېرېلند
Baltimore [baltimór] بالتیمور
Ocean City [oshən sití] اوشن ستی
Baltimore Sun [baltimor səṇ] بالتیمور سن

Verb

find *der.* [paydā kaw-́] پیدا کو-

Adverbs, phrases, idioms

for awhile [dā tsə́ moda] دا څه موده
look for work [pə kā̆r pəse gərdzég-] په کار پسې گرځېږ-
these days, now [pə de wrádzo ke] په دې ورځو کې

Nouns

ocean *M irreg.* [samandár] سمندر
bank (i.e. beach) *F1* [ghā̆ṛa] غاړه
swimming *n, F3* [lāmbó] لامبو
office *M irreg.* [daftár] دفتر

Adjectives

longtime *adj 2* [pəkhā̆wnə́y] پخوانی
easy *adj 1* [asā̆n] اسان

Practice

1. Say the following western dates in Pashto. Follow the pattern د مې نه ویشتم

May 24th
June 2nd
September 13th
December 24th

March 21st
July 17th
February 18th
April 5th

January 31st
August 12th
October 26th
November 9th

2. List American holidays and their dates, in sentences like

د جولای په څلورم رخصتی ده.

Section 2: The Past Imperfective Tense

Examples

'What were you doing?'	[tsə́ de kawə́lə?]	څه دې کوله؟
'I was looking for work.'	[pə kā̆r pəse gərdzedə́ləm.]	په کار پسې گرځېدلم.
'Where were you staying?'	[chére wosedə́le?]	چېرې اوسېدلې؟
'The rice wasn't cooking.'	[palaw nə́ pakhedə.]	پلو نه پخېده.
'Laylā was dancing the atan.'	[laylā atáṇ kāwə́.]	لیلا اتڼ کاؤ.
'Asad was cooking.'	[asad ḍoḍə́y khwaṛə́la.]	اسد ډوډۍ خوړله.
'Rabya was going to school.'	[rābyā maktab ta tlə́la.]	رابیا مکتب ته تلله.
'Patang was riding a horse.'	[patang pə as sparedə́la.]	پتنګ په اس سپرېده.
'Asad was doing the translation.'	[amad tarjuma kawə́lə.]	اسد ترجمه کوله.
'Layla was bringing the rice.'	[laylā palaw rāwoṛ.]	لیلا پلو راووړ.

Notes:

1. The past imperfect tense in Pashto is parallel in meaning to English progressive past tense, e.g. 'I was stopping,' 'He was sending me,' etc.

2. The past imperfect tense is formed by adding the past tense personal endings to the past imperfective stem of the verb.

3. Verb agreement (with the subjects of intransitive verbs, and the objects of transitive verbs), dropping of weak pronouns, and behavior of irregular verbs is the same as for the past perfective tense.

Practice

1. Fill in the paradigm with forms for the intransitive verbs listed below:

'I was ...'	______	'We were ...	______
'You were ...'	______	'You all were ...'	______
'He was ... '	______	'They (m) were ...'	______
'She was ... '	______	'They (f) were ...'	______

تمېږ- پېداکېږ- روانېږ- پښېمانېږ- چنې وهـ- گرځېږ-
انتظارباسـ- ښه ایسـ- اوږېږ- کښېنـ- ورځـ- راځـ-

2. Fill in the paradigm with forms for the transitive verbs listed below:

'was/were ...(me)' ________ 'was/were ...(us) ________
'was/were ...(you)' ________ 'was/were ...(you all)' ________
'was/were ...(him)' ________ 'was/were ...(them (m))' ________
'was/were ...(her)' ________ 'was/were ...(them(f))' ________

وينـ- لېږ- تړ- وروړ- پرېږد- مينه کو- خوښو- اور- رسو-

3. In the following sentences from the dialogue, identify the tense and aspect of the underlined verbs, and give an idiomatic translation.

١. په مېرېلند کې دې څه کول؟
٢. په کار پسې گرځېدلم.
٣. چېرې اوسېدلې؟
٤. څه دې وکړله؟
٥. اکثره په کار پسې گرځېدلم.
٦. کله کله د سمندر غاړې ته مېلې او لامبو ته هم تللم.
٧. رښتيا کار دې پېدا کړ؟
٨. په بالتمور سن کې دې هم کار پېدا نشو کړې؟
٩. څه وخت بېرته راغلې؟
١٠. ښه شو چه راغلې.

4. Answer the following questions about the Pashtuns and Pashto students:

١. اسد څه کول چه ملا يې ژوبله کړه؟
٢. د اسد ورور په لوگر کې په بازار کې څه کول؟
٣. کله چه تريسا پېښورۍ جامې اغوستلې وې څنگه ښکارېدله؟
٤. چا غوښتل چه تريسا د امان او ليلا د مېلمستيا نه کورته بوزي؟
٥. د ليلا او امان په مېلمستيا کې څوک د افغانستان په باره کې غږېدل؟
٦. امان په بازار کې څه اخستل؟

5. Answer the following questions.

١. نن سهار دې څه کول؟
٢. پرون دې څه شی اغوستل؟
٣. نن سهار چه صنف ته راتلې هوا څنگه وه؟
٤. کله چه نن سهار مکتب ته تلې چا ولېدلې؟

Section 3: The Pashto Infinitive

Examples

'Finding work is not easy.'	[kãr payda kawə́l ãsãna nə di.]	کار پېداکول آسانه نه دی.
'Layla likes to cook.'	[ḍoḍəy pakhawə́l de laylã xə́ yisi.]	ډوډۍ پخول د لیلا ښه ایسي.
Theresa likes studying Pashto.	[paxto lwistə́l de terisá xə́ yisi.]	پښتو لوستل د تریسا ښه ایسي.
Learning Pashto takes a lot of time.	[paxto zdakawə́l dér̤ wakht ghwãr̤í.]	پښتو زده کول ډېر وخت غواړي.
We have studied [kedə́l] and [kawə́l].	[kedə́l aw kawə́l mo lwəstə́li di.]	کېدل او کول مو لوستلي دي.
What is the difference between [tləl] and [bowə́l]?	[tləl aw bowə́l tsə́ farq lari?]	تلل او بیول څه فرق لري؟

Notes:

1. The imperfective past verb stem is the infinitive of the verb. The infinitive is parallel in use to the English gerund, e.g. 'finding work', or infinitive, e.g. 'to cook'.

2. All infinitives are masculine plural.

3. In traditional Pashto grammar, the infinitive is the citation form of the verb. Pashtuns refer to verbs in this form, e.g. the last two example sentences.

Practice

1. Give the traditional infinitive form for the following verbs:

بیای- تېرو- خوښو- درکو- لېږ- څک-
راوړ- ورېږ- راکو- ورځ- برابرو- خبرو-
اور- ایس- خور- اغوند- ښیي- غواړ-
ورکو- راځ- ځ- وین- کښېن- باس-

Section 4: Reading

په افغانستان کې په جنتری کې اسلامی شمسی مياشتې، اسلامی قمری مياشتې او غربی مياشتې درې واړه ليکل شوی وی. مگر خلك، معمولاً، له شمسی حساب نه کار اخلی. شمسی کال څلور موسمونه او دولس مياشتې لری. د کال څلور موسمونه پسرلی، اوړی، منی او ژمی دی. هر موسم درې مياشتې دی. د پسرلی موسم د مارچ په يوويشتم شروع کېږی.

د شمسی کال دوولس مياشتې حمل، ثور، جوزا، سرطان، اسد، سنبله، ميزان، عقرب، قوس، جدی، دلو او حوت دی. د حمل د مياشتې اوله ورځ د کال شروع او د مارچ له يوويشتمې سره برابره ده. د حمل په اوله ورځ شپه او ورځ يو برابر وی.

دا د شمسی مياشتو نومونه ټول عربی دی. پښتو مرکې او پښتو ټولنې د شمسی مياشتو نومونه پښتو کړل. دوی کوشش وکړ چه دغه نومونه عام کړی. خو دا کوشش اساساً ناکامه شو. اما دپښتو ژبې ځينې ليکوالان يې لاهم استعمالوی.

په افغانی جنتری کې عموماً د عربی نومونو تر څنګ پښتو نومونه هم ليکل شوی وی.

New Vocabulary

Nouns

calendar	*F irreg.*	[jantarí]	جنتری
beginning, start	*F irreg*	[shuró]	شروع
name	*M2*	[num]	نوم
Arabic (language)	*F irreg*	[arabí]	عربی
attempt	*M2*	[koshə́sh]	کوشش
failure	*F1*	[nākā́ma]	ناکامه
language	*F1*	[zəba]	ژبه
writer	*M1*	[likwā́l]	ليکوال

Verbs

begin *der.* [shuro kég-] - شروع کېږ

popularize *der.* [āmaw-́] - عامو

use *der.* [istimālaw-́] - استعمالو

Adjectives

Islamic *4* [ɪslāmí] اسلامی

solar *4* [shamsí] شمسی

lunar *4* [qamarí] قمری

corresponding, equal *1* [barābár] برابر

Months

[ĥamál] حمل

[sáwar] ثور

[jawzā́] جوزا

[saratā́n] سرطان

[asád] اسد

[sunbulá] سنبله

[mizā́n] میزان

[aqráb] عقرب

[qaws] قوس

[jádi] جدی

[dálwa] دلو

[ĥut] حوت

Adverbs, phrases, idioms

all three [dréwāṛa] درې واړه

are written [likəl sə́we wi] لیکل شوی وی

however, but [mā́gar] مگر

usually [māmúlan] معمولاً

use [kā́r akhl-] - کار اخل

Pashto Society [paxtó maraka] پښتو مرکه

Pashto Academy [paxto ṭolana] پښتو ټولنه

basically *adv.* [asā́san] اساساً

however *conj.* [ámā] اما

still *adv.* [lāhám] لاهم

side by side with [de ... tər tsáng] د ... تر څنگ

Have You Understood?

١. په کومو میاشتو کې هوا ډېره سړه وی؟
٢. د پسرلی گلان په کومو میاشتو کې راوزی؟
٣. غربی جنتری شمسی ده که قمری؟
٤. پښتانه د میاشتو پښتو نومونه استعمالوی او که عربی نومونه؟
٥. د مارچ یوویشتم د حمل له کومې ورځې سره برابره ده؟
٦. د کال کومې ورځې ته نوروز وایی؟
٧. پسرلی څه وخت شروع کېږی؟
٨. اوړی څو میاشتې دی؟
٩. په جدی، دلو او حوت کې هوا څنگه وی؟

Section 5: The Afghan calendar

موسم:		څو ورځې؟	له څو میاشتو سره برابره؟
عربي نومونه	پښتو نومونه		
حمل	وری [wuráy]	٣١	March - April
ثور	غویی [ghwayáy]	٣١	April - May
جوزا	غبرګولی [ghbargólay]	٣١	May - June
سرطان	چنګاښ [changāx]	٣١	June - July
اسد	زمری [zmaráy]	٣١	July - August
سنبله	وږی [wágay]	٣١	August - September
میزان	تله [tála]	٣٠	September - October
عقرب	لړم [laṛám]	٣٠	October - November
قوس	لینده [lindá]	٣٠	November - December
جدی	مرغومی [marghómay]	٣٠	December - January
دلو	سلواغه [sālwāghá]	٣٠	January - February
حوت	کب [kab]	٢٩	February - March

Practice

1. Get a western calendar (for a non-leap year), and write in the Afghan solar calendar dates. Then:
    a. Figure out the date of your birthday on the Afghan calendar.
    b. Figure out the Afghan dates for the summer and winter solstices, and the vernal and atumnal equinoxes.

2. Look at the calendar on the next page, then answer the questions below.

١. میاشت د هفتې په کومه ورځ شروع کېږی؟
٢. د حمل کومه ورځ د اپریل له اوه لسم سره برابره ده؟
٣. په غربی جنتری کې د میاشتې درې یمه دوشنبې کومه ورځ ده؟
٤. په شمسی جنتری کې د میاشتې درې یمه دوشنبې کومه ورځ ده؟
٥. په شمسی جنتری کې د هفتې اوله ورځ کومه ورځ ده؟
٦. ثور په کومه ورځ شروع کېږی؟

ورى						حمل
شنبه	يكشنبه	دو شنبه	سه شنبه	چهارشنبه	پنجشنبه	جمعه
					١ 21	٢ 22
٣ 23	٤ 24	٥ 25	٦ 26	٧ 27	٨ 28	٩ 29
١٠ 30	١١ 31	١٢ 1	١٣ 2	١٤ 3	١٥ 4	١٦ 5
١٧ 6	١٨ 7	١٩ 8	٢٠ 9	٢١ 10	٢٢ 11	٢٣ 12
٢٤ 13 ٣١ 20	٢٥ 14	٢٦ 15	٢٧ 16	٢٨ 17	٢٩ 18	٣٠ 19

Section 6: Diversions

يوه چرچرك تول اوړى او منى په سندرو تېر كړ. ژمى د ځمكى مخ واورې پټ كړ او چرچرك څه نه لرل چه و يې خورى. همدا ؤ چه مېږتانه ته ورغى چه كومك ور سره وكړى.

مېږتانه چرچرك نه پوښتنه وكړه چه تول كال دې څه كول چه اوس په ځان پورې حيران يې؟

چرچرك ورته وويل چه تول كال مې سندرې ويلې. مېږتانه ورته وويل چه تول كال دې سندرې ويلې اوس ورځه اتڼ كوه.

Verb

cover *der.* [pəṭaw-́]	پټ كو-

Adverbs, phrases, idioms

it happened [amdā́ wə]	همدا ؤ
at a loss [pə dzān pore aryān	په ځان پورې حيران

Nouns

cricket *M1.* [chərchərák]	چرچرك
earth *F1.* [mdzə́ka]	ځمكه
ant *M irreg.* [megatún]	مېږتون

ابتدائی پښتو

Beginning Pashto

د درسی کتاب ضمیمه

Workbook

Revised Edition

Center for Applied Linguistics

ابتدائی پښتو
Beginning Pashto

د درسی کتاب ضمیمه
Workbook
Revised Edition

Habibullah Tegey
Barbara Robson

Center for Applied Linguistics
Washington, D.C.
1993

CAL Pashto Materials Overview
1993

Over the last six years, the Center for Applied Linguistics (CAL) has developed a set of materials to teach the Pashto language to English speakers: *Beginning Pashto* and *Intermediate Pashto* introduce students to the spoken and written language; the *Pashto Reader* provides extensive exposure to authentic Pashto written materials. *Pashto Conversation* is a set of taped lessons, correlating with the units of *Beginning* and *Intermediate Pashto*. The *Pashto-English Glossary for the CAL Pashto Materials* is a glossary of all the words that appear in the components listed above.

The language taught in the materials is Afghan Pashto, in particular the standard central dialect spoken in Kabul and used in the official media. The materials have been proof-read and field-tested by Kandahari Pashtuns; the words and phrases in them are familiar to speakers of the Kandahari dialect as well. In *Pashto Conversation*, there are several exercises contrasting the Kabuli and Kandahari (and Peshawari, as well) dialects, to give students more experience with the major dialects.

Beginning Pashto and *Intermediate Pashto* constitute a set of materials teaching oral and written Pashto. Each of the twenty-eight units (fourteen per book) provides about ten hours of class work, and therefore should be sufficient for four semesters of academic language training (three hours a week in class, with possibly two hours of lab or practice), or about ten weeks in an intensive course (six hours a day in class, five days a week). The materials are designed to bring an English-speaking student to a 2+ or 3 on the ILR proficiency scale, or an Advanced on the ACTFL proficiency scale; all the grammatical structures of Pashto are presented, along with about 2,500 words.

The Pashto writing system is taught in the first unit of *Beginning Pashto*, and is used in the presentation of material from then on. In the first three units, material is also in a romanized transcription. After that, the transcription of a word or phrase is given only when the word or phrase is introduced, or when pronunciation is the focus.

Beginning and *Intermediate Pashto* teach the language via dialogues and readings on various topics (e.g. food, shopping, weather, family, etc.), with accompanying presentations on grammar and vocabulary, and exercises for oral practice and conversation. Each unit contains a Diversion - a proverb, poem or story - intended to amuse the student, and to provide him or her with a glimpse of Pashto folk literature.

The dialogues revolve around the activities of a group of Pashtuns and Americans at an American university, so that the American student is provided with language and vocabulary of immediate usefulness. The readings for the most part describe Pashtun life and customs in Afghanistan, and are related to the topic in the corresponding dialogue. The dialogues and readings in *Intermediate Pashto* continue along the same general format, but the focus of attention shifts to Afghanistan, and to more detailed study of Pashtun culture and Afghan history.

The Workbooks, which are mostly in English, provide background information on points in the dialogues and readings, discussion of grammar points, and information on individual vocabulary items. Each unit in the Workbooks contains a number of exercises providing additional practice on the points covered in the Textbook. There are listening exercises in the *Beginning Pashto* workbook which require the student to listen to a prompt, then respond in some way.

The Teachers' Manuals, in Pashto, are written for the educated native speaker of Pashto who might not have a background in language teaching or an extensive background in Pashto grammar. It explains the presentation of grammar points, and gives other information of use to the teacher. At the end of each unit, the prompts for the listening exercises in the Workbooks are given for the teacher's convenience.

The Text Tapescript and Workbook Tapescript for *Beginning Pashto* have been developed for students who do not have regular access to a native speaker of the language. They provide the means for such students to identify a Pashto speaker, then make arrangements with him or her to tape the important parts of the Textbook and the listening exercises in the Workbook. The tapescripts are not necessary in situations where there is a Pashto-speaking teacher.

Pashto Conversation contains fourteen lessons - each lesson corresponding to two units of *Beginning/Intermediate Pashto* - which provide additional speaking and listening practice on the material contained in the units, as well as exposure to different dialects. The lessons have been recorded - there is a set of cassettes at the Center for the Advancement of Language Learning (tel: (703) 312-5040; Fax: (703) 528-4823) and another at the Center for Applied Linguistics (see numbers below).

The *Pashto Reader* presents selections of modern written Pashto, with extensive notes and guides to comprehension. Six different genres are exemplified: essays, articles, stories, poetry, "public" Pashto (street signs, ads, etc.), and "fractured" Pashto (published Pashto written by non-native speakers). *Pashto Reader: Originals* presents the passages of the *Reader* in computer scans of their originals, to provide the student with practice in dealing with Pashto as it actually appears: handwritten, without conventional spacing between words, etc. *Pashto Reader: Passages in Transcription* presents the passages in the roman transcription used to represent pronunciation throughout the series; it is intended for the linguist interested in the Pashto language but not necessarily the writing system.

The *Glossary for the CAL Pashto Materials* contains, in dictionary form, all the words taught in the materials - about 5,000 entries. Each entry includes a word or phrase's Pashto spelling, a transcription of pronunciation, English equivalents or explanations, and grammatical information.

All these materials are in the public domain, and copies may be made of them as needed. Each component is listed in the ERIC system with a separate number, and has been designed on the assumption that a single hard copy will be bought from ERIC, then copied and bound. Each component accordingly has a cover page, which should be copied onto heavy paper (a different color for each component makes it easier to identify). The title page and rest of the component can be copied as usual, then bound with the cover page and a back cover. We have found that comb-binding (available at most copy centers) is best, because it allows the "book" to lie flat. To facilitate copy-making, every page of the materials has been numbered and labelled in English, in headers like the following:

Beginning Pashto Unit 12: ملا يي زوبله ده Teachers' Manual 82

Some of the components in the ERIC system are now obsolete. Here is a list of everything that has been deposited in the system, along with identifying number (where possible). The items marked with asterisks (***) are obsolete.

***Beginning Pashto: Textbook	ED 323 763
Beginning Pashto: Textbook Tapescript	ED 323 764
***Beginning Pashto: Workbook	ED 323 765
Beginning Pashto: Workbook Tapescript	ED 323 766
Beginning Pashto: Teachers' Manual	ED 323 767
***Beginning Pashto: Glossary	ED 323 768
***Intermediate Pashto: Textbook	ED 338 074
***Intermediate Pashto: Glossary	ED 338 075
Intermediate Pashto: Teachers' Manual	ED 338 076
***Intermediate Pashto: Workbook	ED 338 077
Pashto Reader	ED 353 815
Pashto Reader: Transcriptions	ED 353 814
Pashto Reader: Originals	ED 353 813
Beginning Pashto: Textbook, Rev. Ed.	(number not assigned yet)
Beginning Pashto: Workbook, Rev. Ed.	(number not assigned yet)
Intermediate Pashto: Textbook, Rev. Ed.	(number not assigned yet)
Intermediate Pashto: Workbook, Rev. Ed.	(number not assigned yet)
Pashto Conversation: Tapescript	(number not assigned yet)
Pashto Conversation: Manual	(number not assigned yet)
Glossary for the CAL Pashto Materials	(number not assigned yet)

In the revised editions of the textbooks and workbooks for *Beginning* and *Intermediate Pashto*, we have corrected misprints, recast some of the grammar material, and (we hope) made some of the explanations easier to understand.

If you have any problems or questions about getting the materials, please contact ERIC /CLL, at the Center for Applied Linguistics in Washington, D.C. (tel: (202) 429-9292; fax: (202) 659-5641). If you have any questions about the content of the materials, please contact the authors: Barbara Robson at the Center for Applied Linguistics, or Habibullah Tegey in the Pashto Service, Voice of America, in Washington D.C.

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Introduction

This Workbook is one of the six components of *Beginning Pashto* . The other components are:

Textbook	Textbook Tapescript	Pashto-English Glossary
Teachers' Manual	Workbook Tapescript	

All the components of *Beginning Pashto* are available in microfiche or hard copy through the ERIC Document Reproduction Service.

These materials have been developed by the Center for Applied Linguistics with funding from Grant No. P017A 90055 from the International Research and Studies Program of the U. S. Department of Education. The same office has funded CAL to develop an additional fourteen units. These will be deposited in the ERIC collection under the general title *Intermediate Pashto* , and will be available in eary 1992.

This Workbook accompanies the *Beginning Pashto* Textbook, and provides additional explanations of Pashtun culture and Pashto grammar. It also provides the student with exercises in addition to the ones in the Textbook.

The units and sections of the Workbook correspond to those in the Textbook. The Preview sections should be read, along with the parallel sections in the Textbook, before the class session in which the section is worked on. The exercises at the end of each unit are to be done when class work on the unit has been completed.

The exercises marked with a T require oral prompts, and are intended to provide the student with additional listening practice. These prompts are given at the end of the corresponding unit in the Teachers' Manual. They are also given in the Workbook Tapescript, and, in the first few units, in the Answers sections at the end of the Workbook unit.

Introduction to the Revised Edition

Since the completion of *Beginning Pashto* in 1989, CAL has continued, with grants from the Department of Education, to complete *Intermediate Pashto* (1991) and the *Pashto Reader* (1992). An additional component to the materials, *Pashto Conversation*, has been completed (1993), along with revisions of the textbooks and workbooks of *Beginning* and *Intermediate Pashto*, and a final *Pashto-English Glossary* to accompany all the materials. All the Pashto materials have been deposited in the ERIC system, and are available.

We are indebted to Mr Anwar Ayazi for his proofreading and comments on the revised materials.

Unit 1: اسلام علیکم

Unit Overview

In this unit, you will learn to say hello and goodbye in Pashto.

You will learn to pronounce the sounds in the language. In class, you will practice pronunciation by repeating single words, and by asking and answering simple questions about the location of cities. You will get additional practice in hearing the more difficult sounds via exercises at the end of this unit.

You will also be introduced to the Pashto writing system. In class, you will work through the different letter shapes, and learn how to write them in words. There are various exercises at the end of this unit to give you additional practice with the spelling system.

Finally, you will learn a simple two-line piece of Pashto folk poetry.

In the presentations of pronunciation and the writing system, there are a number of words given for the purpose of practicing pronunciation and writing. These are not intended to be learned as vocabulary items; it is not necessary for you to know what they mean to pronounce and write them.

In this unit, as in all units, discussion of the various sections is contained here in the workbook. You might find it useful to read through the workbook discussion, text in hand, before you cover the section in class.

Preliminary Note

Throughout this course, the pronunciation of Pashto will be represented by roman letters enclosed in brackets, e.g. [salǎm]. This transcription is not a transliteration* (a system whereby the Pashto letters are converted to roman letters), but a broad phonetic transcription* (designed to be easy for English speakers to use) which represents the pronunciation. The details of the transcription system are explained in Section 2 of this unit.

You will probably find that no two Pashtuns seem to pronounce anything the same way. This seems to have been the state of affairs in Pashto for quite some time, judging from a comment in the Preface of Major D. L. R. Lorimer's *Pashtu: Syntax of Colloquial Pashtu* published in 1914:

> 'The student, in case he sees reason to disagree with any points or examples, is begged not absolutely to condemn in haste. He will

---

* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.

> remember that in Pashtu there is considerable fluidity, not only of pronunciation but of usage and vocabulary, according to locality and dialect. Many an Afridi or Shinwari phrase or pronunciation will incur the contempt of the Peshawar Munshi as a solecism or a boorishness, while to the countryman the Munshi's speech will seem foreign, womanish, and mincing. The foreigner can only become a partisan until he acquires the breadth of view and tolerance which come at length with a wide experience and divided sympathies.' (p. viii)

We have dealt with this problem by choosing the pronunciation of just one speaker as the model for the transcription, the Pashtun author of these materials. Tegey Sahib is a highly educated male Pashtun, originally from a village outside Kabul, who is well known as a Pashtun writer and whose command of Pashto is respected among literate Pashtuns. The rationale for our choice is that if you finish your Pashto studies with pronunciation approximating his, you will consistently sound like an educated, urban Pashtun, and native speakers will be able to understand you.

If you are working with a teacher, you will naturally choose his or her pronunciation as a guide for your own. You might be confused at first by discrepancies between your teacher's pronunciation and the transcription, but soon you will notice the correspondences between them.

It is quite possible that your Pashtun teacher will want you to focus entirely on written Pashto. Whether you do so should depend on what you intend to do with the language. If you are learning it in preparation for work in the field in Pakistan or Afghanistan, in particular, you will probably want to focus on the spoken language, as most of the people you will meet in the field will be illiterate.

Preview to Section 1: Greetings and Goodbye Phrases

Cultural Notes. Pashto, like all languages, has formulaic phrases that speakers use to open and close conversations. Pashto greetings vary in length depending on the formality of the situation and how long it has been since the people in question have seen one another. The greetings given in the textbook are just a few of many phrases that Pashtuns use.

An ordinary greeting - say, between people who work or study together every day - typically consists of an opening phrase and response:

[asalāmāláykum] اسلام عليکم and

[wāláykum] وعليکم ,

or, informally, just

[salām] سلام , followed by

one or two of the formulaic questions, followed perhaps by

[merabānī] مهربانی and
[tashakúr] تشکر .

The formulaic questions are parallel to English 'How do you do?' in that no answer is expected. As you will see in subsequent units, the questions are ordinary Pashto and can be answered, but answering them in a greeting situation would mark the answerer as a foreigner.

The phrase [stə́ṛay mə se] ستړی مه شي is used when the greeter is passing or reaching someone who is working, for example when walking along a field where someone is at work. It is also used when the greet-ee is coming or has just come from somewhere. In other circumstances, the phrase and its response [khwār mə se] خوار مه شي will probably not be used.

Word Study. The phrases [asalāmāláykum] اسلام علیکم and [wāláykum] وعلیکم are originally from Arabic.

The phrase [tashakúr] تشکر is also originally from an Arabic root*. تشکر is used by urban Pashtuns; it alternates with the phrase [salamát wose] سلامت اوسي , which translates as 'May you be healthy' rather than 'thank you'. [salamát wose] سلامت اوسي is more widely used in rural areas.

The phrase [khwdāy pāmān] خدای په امان is a "Pashtunization" of the Farsi phrase [ba ʔamān ne khuda], 'In the safety of God'. The word [khwdāy] خدای is the Pashto word for God.

Several of the words (all of them adjectives) vary in form depending on the sex of the addressee. These varying forms ([stə́ṛay] ستړی /[stə́ṛe] ستړي, [joṛ] جوړ / [joṛa] جوړه, [xə] ښه /[xa] ښه, [khwār] خوار /[khwāra] خواره) are reflections of Pashto's gender* system, which will be taught in subsequent units. For the moment, note that the varying forms in the formulas are all adjectives, and they agree in gender with the person being addressed.

Preview to Section 2: Pashto Pronunciation

Background. The Pashto writing system does not represent all the vowels, and in many cases words are spelled differently from the way they are pronounced. For this reason, Pashto pronunciation is usually taught to English-speaking learners of the language via a transcription system of one sort or another. The transcription system used in this book uses the sound-symbol correspondences of the English spelling system when possible, with modifications so that one letter or sequence of letters consistently represents one sound. The transcription of a word or phrase will be given when the word or phrase is introduced, and when pronunciation is important but isn't reflected in the

Pashto spelling. If you are ever in doubt as to the pronunciation of a word, its transcription can be found in the glossary.

Pashto is like English in that in multi-syllabled words one of the syllables is more heavily stressed* than the others. In the transcription system, the vowel of the stressed syllable is marked ´ , e.g. the [ā] in [kitā́b], the [ə] in [tsə́nga], and so on. The stressed syllables in phrases and sentences are marked the same way, e.g. [pə məkha de xá].

The dialect of Pashto reflected in the transcription is the central dialect, in particular the pronunciation of Pashtuns in Kabul and the provinces around it. Standard Pashto as it is used on Kabul Radio is a modified version of the central dialect.

Western scholars have traditionally divided Afghan Pashto into two main dialects, calling them western, or Kandahar, and eastern, or Ningrahar. Traditionally, the Kandahar dialect was (and still is, according to those from Kandahar) the "preferred' dialect. In modern times, however, the central dialect has emerged as the standard because it is the dialect of Kabul Province.

In any event, the differences among the major dialects in Afghanistan are not particularly great: the differences between Kandahar and Kabul, for example, are nowhere near as great as the differences between Chicago and New Orleans. There are vocabulary differences among these dialects, and some across-the-board pronunciation differences, but they are mutually quite understandable.

Pronunciation notes. The thirty-nine sounds in Pashto are listed, with examples, on pages 2, 3 and 4 of the textbook. They are grouped as follows:

the vowels;
the consonants which are similar to English consonants;
the consonants which are somewhat different from English consonants;
the consonants which are very different from English consonants; and
the retroflex* consonants.

The most efficient way to learn Pashto pronunciation is to mimic your teacher's pronunciation until he (and other Pashtuns!) can understand you readily. The remarks below will point out the sounds to be concerned about. If you don't have a teacher, or have a background in phonetics or linguistics, these remarks about the sounds might be especially useful.

Vowels. The nine Pashto vowels are given on page 2. They are remarkably similar to English vowels, although they occur in combinations (notably [əy]) that don't occur in English.

The only difficult vowels for English speakers are [a] and [ā]. For speakers of most dialects of American English, these two will be difficult to distinguish. If you have trouble hearing the difference between [a] and [ā], ask your teacher to pronounce the following pairs of words for you. They are also included in Exercise T1 in the exercises at the end of the unit.

'high, upper' [bar] بر	'mountain' [ghar] غر	'friend' [mal] مل
'load' [bār] بار	'hole' [ghār] غار	'property' [māl] مال

Consonants somewhat different from English consonants. Pashto [t], [d], [n] and [l] do not exist in English, but are close enough to English counterparts that you can use your English equivalents and be understood, although you will sound foreign.

[d]. [t]. [n]. Pashto [d], [t], and [n] are dental, i.e. they are pronounced with the tongue against the teeth, like the [t]s, [d]s and [n]s in Turkish, Spanish, Farsi and a great many other languages. (English [d], [t] and [n] are pronounced with the tongue against the hard ridge just behind the teeth.)

[l]. Pashto [l] is a "light [l]", similar to the [l] in French, Spanish, Turkish and a number of other languages. It is produced by placing the entire front part of the tongue against the teeth and hard palate, rather than by placing just the tip of the tongue against the hard palate as in the English [l]. Your English [l] will be readily understood, but it will sound foreign.

Consonants very different from English consonants. The consonants listed on the bottom of page 3 of the Textbook do not exist at all in English, and therefore will be difficult to hear and pronounce unless you have encountered them in your study of other languages. Again, the most efficient way to learn these consonants is to imitate your teacher until your pronunciation is acceptable, then practice each consonant until you can pronounce it easily.

[gh]. For [gh] , the tongue is held far back in the mouth, and air is allowed to blow past it. The vocal cords are vibrating while the air is blowing past the tongue. [gh] is a very 'soft' sound; sometimes it sounds like lengthening of the previous vowel. [gh] occurs in Arabic.

[ĥ]. This [ĥ] is a sound borrowed from Arabic. To pronounce it, the muscles of the pharynx are constricted, then blown through. Many Pashto speakers pronounce this as ordinary [h], and many others don't pronounce it at all.

[kh]. [kh] is like [gh] except that the vocal cords aren't vibrating. [kh] is the same kind of sound as [x], only pronounced farther back in the mouth. [kh] is similar to the *ch* in German *ach* .

[q]. [q] is just like the Arabic [q]. It is the same kind of sound as [k], but pronounced far back in the mouth.

[r]. Pashto [r] is a dental sound, close to Spanish [r]. If you pronounce an English [r] in Pashto, you will not be understood.

[x]. For [x], the tongue is in the same position as for [k], but air is allowed to blow past the tongue for [x], whereas it is stopped for [k]. This sound is the *ch* in German *ich* .

The retroflex* consonants. A retroflex sound is made by curling the tip of the tongue up and back, out of its usual flat position. There are retroflex sounds in Hindi, Urdu and various other languages spoken in the area (but not the various dialects of

Persian), and the presence of retroflexes in Pashto is probably due to the influence of these languages.

The Pashto retroflex consonants are not as "retroflex" as the Hindi consonants, however. In casual, non-self-conscious speech, in fact, Pashto retroflex [ṭ], [ḍ] and [ṇ] are almost identical to ordinary English [t], [d], and [n], which is why words borrowed directly from English to Pashto (like [ṭep] 'tape') are almost always pronounced in Pashto with the retroflex consonants rather than their non-retroflex counterparts.

The Kandahār dialect has two more retroflex sounds than the Ningrahār or central dialects do, a retroflex [sh] that Ningrahār/central dialect speakers pronounce as [x], and a retroflex [zh] that Ningrahār/central dialect speakers pronounce as [g]. The variation between retroflex [sh] and [x] is reflected in the various spellings of the language and people: Pakhto, Pukhto, Pakkhto, and Pukkhto are western attempts to render the [x] of the Ningrahār/central pronunciation, whereas Pashto, Pushto, Pushtu and Pashtu are western attempts to render the retroflex [sh] of the Kandahār dialect. One nineteenth-century grammar tried to cover both dialects in the title "A grammar of the Pukkhto or Pukshto Language..." with the underlining a part of the transcription system the author devised.

Phonetic descriptions. The sounds in Pashto are described below in the technical terminology of phonetics and phonology, for students who have had training in these fields. If you have not, skip the section.

[a]: low central unrounded vowel
[ā]: low back unrounded vowel
[e]: mid front unrounded vowel
[ɪ]: high front lax unrounded vowel
[i]: high front tense unrounded vowel
[o]: mid back rounded vowel
[u]: high back tense rounded vowel
[ʊ]: high back lax rounded vowel
[ə]: mid central lax unrounded vowel (the symbol is called 'schwa')

[b]: voiced bilabial stop
[ch]: voiceless aspirated palatal affricate (not [c] + [h]!)
[d]: voiced dental stop
[ḍ]: voiced retroflex stop
[dz]: voiced dental affricate
[f]: voiceless labio-dental fricative
[g]: voiced velar stop
[gh]: voiced velar fricative (not [g] + [h]!)
[h]: voiced glottal fricative
[ḧ]: voiceless pharyngeal fricative
[j]: voiced voiced palatal affricate
[k]: voiceless aspirated velar stop

[kh]: voiceless velar fricative (not [k] + [h]!)
[l]: voiced dental lateral
[m]: voiced bilabial nasal
[n]: voiced dental nasal
[ṇ]: voiced retroflex nasal
[p]: voiceless aspirated bilabial stop
[q]: voiced aspirated uvular stop
[r]: voiced dental flap or trill
[ṛ]: voiced retroflex flap or trill
[s]: voiceless alveolar fricative
[sh]: voiceless palatal fricative (not [s] + [h]!)
[t]: voiceless aspirated dental stop
[ṭ]: voiceless aspirated retroflex stop
[ts]: voiceless aspirated dental affricate
[w]: voiced bilabial semi-vowel
[x]: voiceless palatal fricative
[y]: voiced palatal semi-vowel
[z]: voiced alveolar fricative

Preview to Section 3: The Pashto Alphabet

The Pashto alphabet is based on the Persian alphabet, which in turn is based on the Arabic alphabet. Overall characteristics of the alphabet are:

- it is written from right to left;
- it does not have capital letters;
- many letters are linked to following letters as they are in cursive scripts in the Roman alphabets;
- a letter can have up to four forms, the choice of form depending on whether the letter occurs initially, medially or finally in a word, and whether it is one of those that connects to adjacent letters.

As in all cultures which use the Arabic alphabet, calligraphy and handwriting have traditionally been highly valued in Pashtun society. There are many different styles of alphabets, roughly parallel to different type faces for Roman alphabets. The style used in these materials is the Naskh style, modified for use as a computer font.

If you have not encountered an Arabic alphabet before, you will find that it is relatively simple to learn the various letters and their shapes. Using the alphabet to read and spell Pashto correctly, on the other hand, can be difficult. A number of linguistic, historical, and political factors - every one of them fascinating to study - have combined to make the spelling system of Pashto over-representative in some respects, under-representative in other respects, and in some instances apparently arbitrary. The overall result is that Pashto is difficult to read if you do not know beforehand what you are reading, and difficult to spell if you have not memorized the spelling beforehand.

Letter shapes. In the textbook, the letters are first presented in groups by overall shape. The variations on the basic shape are given in chart form. Example words in which the letters appear are listed, with their transcriptions; they are for the most part words that you will learn in the next several units, and their translations are given in case you are curious. Finally, the example words are shown on a base line to show how the letters are hand-written.

The Pashto alphabet. After the presentation of the letters in groups, the entire alphabet is listed in order, with the letter names in transcription, the three forms (the initial form is on the right of the three, the medial in the middle, and the final on the left), and the usual (central dialect) phonetic value of the letter.

For the three letters for which there are consistent alternative pronunciations in other dialects, the phrase 'dialectal variation' appears to the right of the transcription. The alternations are as follows:

Letter:	*Pronunciation:*		
	Central	*Ningrahar*	*Kandahar*
ژ	[z]	[j]	[zh]
ږ	[g]	[g]	retroflex [zh]
ښ	[x]	[kh]	retroflex [sh]

Note that some of the letters in the chart are marked 'Arabic words". These letters occur only in words borrowed from Arabic, and represent sounds which occur in Arabic but not in Pashto. As the words were borrowed into Pashto, the Arabic sounds were pronounced as the closest Pashto equivalent. So while the pronunciation was "Pashtun-ized", the spelling was not changed. The overall result is that there is more than one way to spell several of the Pashto consonants. There are, for example, several letters with which to spell the sound [z], and you must memorize which letter to use in a particular word.

In the chart, the sound [ʔ] is listed as the pronunciation of the letter ع. If a Pashto speaker is pushed, he will pronounce the letter as it is in Arabic (a voiced pharyngeal fricative), or as a glottal stop (the sound that separates the syllables in English "Uh-uh" meaning "no"). Under ordinary circumstances, however, the letter is simply not pronounced.

It is important to learn the order of the letters of the alphabet. All Pashto dictionaries, including the Glossary for these materials, alphabetize words according to this order.

It is also very important to learn the names of the letters. You will probably be asking Pashtuns to spell words for you, and they will do so by letter name.

Transcription symbols and Pashto letter equivalents. The final component of Section 3 is a chart giving the vowel and consonant symbols in transcription, with the Pashto letter equivalents. The chart is effectively a reverse of the alphabet chart, and is included to help you in your spelling efforts. The consonants are listed in English alphabetical order.

Preview to Section 4. Diversions

The two-line poem given in this section is a landay ([lanḍə́y] لنډۍ in Pashto), one of many thousand such poems in the Pashto oral tradition.

Landays are all two lines long. The first line contains nine syllables, the second thirteen. The lines do not rhyme, but in the more elegant examples there is internal rhyming. The second line always ends in the syllable [na] or [ma].

The literal translation of the landay given in the text is

> Student, God if you will become a mullah.
> You lie on the book thinking of little blue beauty marks.

A mullah ([mulā] ملا in Pashto) is a functionary in Islam, the man who leads the prayers in mosques, does the preaching, and provides instruction. A mullah is supposedly a learned and religious man, and the reference in this landay is to the mullah's learning. In Pashto tradition, however, mullahs are more frequently characterized as gluttons than as scholars: there are countless jokes and stories about mullahs and food.

In traditional Islamic schools, the student's major task was to memorize his lessons. A student would typically lie on the floor with his book as he memorized. Hence the phrase "lie on the book", parallel to English "hunch over the book".

A beauty mark is a mark, somewhat like a tattoo, that young girls make on themselves. It is a small round dot, a quarter of an inch or less in diameter. Beauty marks are often grouped in patterns: triangles, diamonds, parallelograms, etc. Beauty marks can be put on one's face (usually the forehead between the eyebrows, or the chin), on the hand or on the foot.

The traditional (and permanent) way to make a beauty mark is first to prick the skin several times with a needle until you draw blood. Then, you apply a paste of soot and the water from crushed alfalfa to the broken skin, and allow a scab to form. When the scab falls off, the skin underneath is permanently colored a dark green.) The landay talks about blue beauty marks because 'blue' is the usual translation of the Pashto word [shin] شین.

For several decades now, especially in urban areas, girls have been able to buy temporary beauty marks; gold and silver sequin-like beauty marks are available, with adhesive on one side. A variation on the round beauty marks are thin strips of silver, almost like tinfoil but meant to be applied to the face. These thin strips are popular with brides.

Unit 1 Exercises

(T before an exercise number indicates that prompts are given by the teacher - they are given in the Teachers' Manual -, or on tape if you have recorded the tapescripts.)

Exercise T1. Circle the vowel sound ([a] or [ā]) you hear.

1. [a] [ā]
2. [a] [ā]
3. [a] [ā]
4. [a] [ā]
5. [a] [ā]
6. [a] [ā]
7. [a] [ā]
8. [a] [ā]
9. [a] [ā]
10. [a] [ā]
11. [a] [ā]
12. [a] [ā]
13. [a] [ā]
14. [a] [ā]
15. [a] [ā]

Exercise T2. Circle the consonant sound ([x] or [kh]) you hear.

1. [x] [kh]
2. [x] [kh]
3. [x] [kh]
4. [x] [kh]
5. [x] [kh]
6. [x] [kh]
7. [x] [kh]
8. [x] [kh]
9. [x] [kh]
10. [x] [kh]

Exercise T3. Circle the consonant sound ([g] or [gh]) you hear.

1. [g] [gh]
2. [g] [gh]
3. [g] [gh]
4. [g] [gh]
5. [g] [gh]
6. [g] [gh]
7. [g] [gh]
8. [g] [gh]
9. [g] [gh]
10. [g] [gh]

Exercise T4. Circle the consonant sound ([r] or [d]) you hear.

1. [r] [d]
2. [r] [d]
3. [r] [d]
4. [r] [d]
5. [r] [d]
6. [r] [d]
7. [r] [d]
8. [r] [d]
9. [r] [d]
10. [r] [d]

Exercise T5. Circle the consonant sound ([ṛ] or [ḍ]) you hear.

1. [ṛ] [ḍ]
2. [ṛ] [ḍ]
3. [ṛ] [ḍ]
4. [ṛ] [ḍ]
5. [ṛ] [ḍ]
6. [ṛ] [ḍ]
7. [ṛ] [ḍ]
8. [ṛ] [ḍ]
9. [ṛ] [ḍ]
10. [ṛ] [ḍ]

Exercise 6. Practice writing your name in Pashto.

____________________ ____________________

____________________ ____________________

____________________ ____________________

____________________ ____________________

____________________ ____________________

Exercise 7. Write the following words and syllables in Pashto. Use the chart on p. 25 of the text if you need to.

A. Practice ا, و, ى, ې, and ه

1. [wi] __________
2. [wā] __________
3. [yawé] __________
4. [yāwá] __________
5. [yi] __________
6. [yaw] __________
7. [yā́ya] __________
8. [awyā́] __________

B. Practice ب, پ, ت, ټ, and ٮ .

1. [pit] __________
2. [wib] __________
3. [pib] __________
4. [ṭep] __________
5. [bapā́] __________
6. [paṭú] __________
7. [yop] __________
8. [wip] __________
9. [pob] __________
10. [tasbít] ____________________

C. Practice ج، چ، ح، خ، څ، and ځ. Remember: [ts] = څ, not ت + س

[dz] = ځ , not د + ز

[kh] = خ, not ه + ك

1. [khuy] ________
2. [bachí] ________
3. [pawdz] ________
4. [taĥíb] ________
5. [pech] ________
6. [khedz] ________
7. [ĥabíb] ________
8. [tso] ________
9. [pokh] ________
10. [jāy] ________
11. [wej] ________
12. [awj] ________
13. [pātsé] ________
14. [yakh] ________

D. Practice د, ډ, and ذ

1. [badí] ________
2. [bad] ________
3. [tazabzúb] ________
4. [boz] ________
5. [da] ________
6. [day] ________

E. Practice ر، ړ، ز، ژ، and ږ

1. [joṛ] ________
2. [wrizé] ________
3. [tez] ________
4. [zṛawār] ________
5. [woṛ] ________
6. [bār] ________
7. [tror] ________
8. [khor] ________
9. [tor] ________

F. Practice س، ش، and ښ

1. [dars] ________
2. [pex] ________
3. [wish] ________
4. [bas] ________
5. [xə] ________
6. [paxtó] ________

G. Practice ص and ض

1. [ghar] ______________
2. [bāgh] ______________
3. [dágha] ______________
4. [ghagéga] ______________
5. [ghaṭ] ______________
6. [ghwāṛé] ______________

H. Practice ف and ق

1. [barq] ______________
2. [daqiqə́] ______________
3. [qaws] ______________
4. [tafríh] ______________
5. [farāh] ______________

I. Practice ك and گ

1. [jag] ______________
2. [kawé] ______________
3. [wardág] ______________
4. [gul] ______________
5. [kor] ______________
6. [sāk] ______________

J. Practice ل, م and ه

1. [hɪrāt] ______________
2. [hamdé] ______________
3. [amrikā] ______________
4. [lasám] ______________
5. [kābə́l] ______________
6. [malə́k] ______________
7. [layliyá] ______________
8. [haftə́] ______________

K. Practice ن and ڼ

1. [luṇé] ________________ 2. [faránse] ________________

3. [karwandá] ________________ 4. [ghazní] ________________

5. [tankhā̃] ________________ 6. [nə] ________________

L. Practice ص and ض

1. [qāzí] ________________ 2. [qarz] ________________

3. [maraz] ________________ 4. [khās] ________________

5. [qisá] ________________ 6. [sábər] ________________

M. Practice ط and ظ

1. [taraf] ________________ 2. [tariq] ________________

3. [fɪtrát] (the second [t] is regular Pashto [t] ________________

4. [zālə́m] ________________ 5. [azhár] ________________

N. Practice ی and ئ

Nouns:

1. [landə́y] ________________ 2. [ḍoḍə́y] ________________

3. [beḍə́y] ________________ 4. [kuḍalə́y] ________________

Verbs:

1. [satə́y] ________________ 2. [gaṭə́y] ________________

3. [khwrə́y] ________________ 4. [larə́y] ________________

Exercise 8. The following Pashto words are borrowed from English. Write the English words.

1. ټېلفون ____________ 2. راديو ____________

3. پنسل ____________ 4. تلگراف ____________

5. موټر ____________ 6. ډاکټر ____________

7. پلسټر ____________ 8. موبليل ____________

9. پارك ____________ 10. فوټوسټېټ ____________

Exercise 9. Answer the following questions.

a. واشنگټن چېرې دی؟

____

b. پيکنگ چېرې دی؟

____

c. کابل چېرې دی؟

____

d. مسکو چېرې دی؟

____

e. تهران چېرې دی؟

____

Answer Key

Exercise T1.

1. [bar]
2. [bār]
3. [ghar]
4. [ghār]
5. [mal]
6. [māl]
7. [da]
8. [lār]
9. [khān]
10. [dars]
11. [shpag]
12. [na]
13. [lās]
14. [ka]
15. [lar]

Exercise T2.

1. [xə]
2. [sakht]
3. [pox]
4. [tankhā́]
5. [māxā́m]
6. [khayr]
7. [khwdāy]
8. [khpə́le]
9. [paxtó]
10. [xkā́ta]

Exercise T3.

1. [ghwaṛ]
2. [roghtun]
3. [tə́gay]
4. [gwəl]
5. [ghaṭ]
6. [rāghlé]
7. [gərdéz]
8. [awghanɪstān]
9. [ghwāṛ]
10. [gaḍā́]

Exercise T4.

1. [narmá]
2. [khwā́re]
3. [ḍə́lta]
4. [koranə́y]
5. [de]
6. [dólas]
7. [wrustá]
8. [kor]
9. [māzdigár]
10. [modá]

Exercise T5.

1. [kəṛí]
2. [ḍéra]
3. [khobawəṛə́y]
4. [ghwā́ṛu]
5. [gaḍā́]
6. [ghunḍə́y]
7. [jóṛa]
8. [ghwā́ṛu]
9. [lāṛ]
10. [kəṛkə́y]

Exercise 6. Variable answers.

Exercise 7.

A. 1. وی 2. وا 3. یوې 4. یاوه 5. یی 6. یو
7. یایه 8. اویا

B. 1. پیت 2. ویب 3. پیب 4. تېپ 5. بپا 6. پټو
7. یوپ 8. ویپ 9. پوب 10. تثبیت

C. 1. خوی 2. بچی 3. پوخ 4. تحیب 5. پېچ 6. خېخ
7. حبیب 8. ځو 9. پوخ 10. جای 11. وېج 12. اوج
13. پاڅې 14. یخ

D. 1. بدی 2. بد 3. تذبذب 4. بوز 5. ده 6. دی

E. 1. جوړ 2. وریژې 3. تېز 4. زړور 5. ووړ 6. بار
7. ترور 8. خور 9. تور

F. 1. درس 2. پېښ 3. وېش 4. بس 5. ښه 6. پښتو

G. 1. غر 2. باغ 3. دغه 4. غړېړه 5. غټ 6. غواړی

H. 1. برق 2. دقیقه 3. قوس 4. تفریح 5. فراه

I. 1. جګ 2. کوی 3. وردګ 4. گل 5. کور 6. ساك

J. 1. هرات 2. همدې 3. امریکا 4 لسم 5. کابل 6. ملك
7. لیلیه 8. هفته

K. 1. لونې 2. فرانسې 3. کرونده 4. غزنی 5. تنخا 6. نه

L. 1. قاضی 2. قرص 3. مرض 4. خاص 5. قصه 6. صبر

N. Nouns: 1. لندۍ 2. ډوډۍ 3. بېډۍ 4. کوډلۍ

Verbs: 1. ځتئ 2. گتئ 3. خورئ 4. لری

Exercise 8..

1. telephone
2. radio
3. pencil
4. telegraph
5. motor
6. doctor
7. plaster
8. Mobil Oil
9. park
10. photostat

Exercise 9.

a. واشنگتن په امریکا کې دی.
b. پیکنګ په چین کې دی.
c. کابل په افغانستان کې دی.
d. مسکو په شوروی اتحاد کې دی.
e. تهران په ایران کې دی.

Unit 2: نور چیرې دی؟

Unit Overview

In this unit, you will be introduced to the people who often sit together for coffee at a table in the cafeteria of a university. You will be reading more about these characters, their backgrounds and their activities in subsequent units.

You will learn to make positive and negative statements, and ask and answer questions, about simple identity and location You will be introduced to the order of words in a basic Pashto sentence, the forms of the Pashto equivalent of 'be', the structure of prepositional phrases*, and the gender system of nouns.

You will learn the fine points of the Pashto writing system - the ligatures and conventions - and practice reading words that will turn up frequently in your study of the language.

For fun, you will learn a Pashto proverb.

Preview to Section 1: Dialogue

Cultural Notes. The names Amān, Asad, Patang, Laylā and Rābyā are Pashtun given names. داود [dawúd] is the Islamic equivalent of western 'David', and as such is a common Pashtun name. The Arabic spelling of Laylā is لیلی .

Pashtun children are given a single name (or an Islamic double name like Mahmad Rasul, Abdul Zaher, etc.) at birth, and grow up being called by that name. A child does not have a family name - traditionally, there are no family/last names in Afghan society.

All Pashtuns belong to one or another of the Pashtun tribes, although the name of the tribe does not form part of an individual's name. Both girls and boys inherit their tribal identity from their father at birth, and keep it for life. Many of the tribal names end in [-zay] زی .

It has become the custom in Afghanistan for educated men (but not women!) to choose a second name for themselves. Many Pashtuns choose their tribe's name as their second name - Niazi, Achagzai, and Ghalzai are examples - but others choose simple words, geographical areas, or whatever appeals to them. An Afghan man dealing with western societies in which he has to to have a "last name" will usually use this chosen second name as a last name. An Afghan woman in similar circumstances will usually take her fathers' name, or if she is married, will use her husband's second name.

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* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.

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Respect is shown to a Pashtun by addressing him by his chosen second name. and with the title 'sahib'. Note that in the dialogue, Amān and Dave refer to the Pashto teacher as Ghalzai Sahib. You can infer from this that they have some reason to treat him with respect, and that he belongs to the Ghalzai tribe.

Word study. The word [chéra] چېره has several variants in spelling and pronunciation. Other frequently-occurring possibilities are [chéra] چیره and [chérta] چېرت، چیرت.

[sɪnf] صنف means 'class' , and 'classroom' and even 'grade' or 'form'; in this context [pə sínf ke da] په صنف کې can mean either 'He's in class' or 'He's in the classroom.'

The sentence [lə nawí shāgərd sara nāst da] له نوی شاګرد سره ناست دی translates idiomatically as 'He's sitting with the new student' or 'He's with the new student.'

Note that the phrases from the dialogue listed below are definite, i.e. they translate into English with the definite article 'the'. Pashto does not have a word corresponding to 'the'.

English	Transcription	Pashto
'at home'	[pə kór ke]	په کور کې
'at the hospital'	[pə roghtún ke]	په روغتون کې
'in the dormitory'	[pə layliyá ke]	په لیلیه کې
'with the new student'	[lə nawí shāgərd sara]	له نوی شاګرد سره

Preview to Section 2: Sentence Structure

Basic Order of Words in a Sentence

Pashto is one of the languages in which the verb always comes last. It is like Turkish and Persian in this respect, and unlike Arabic (in which the verb usually comes first).

The subject of a Pashto sentence is not expressed if it is clear from context who or what is being talked about. (In English, when the context tells who or what is being talked about, we use one of the personal pronouns, e.g. 'I', 'you', etc.: note that in the dialogue, every time a subject is not expressed in Pashto, it translates into English as a personal pronoun.) Even if the dropped subject is not clear from context, the hearer or reader can tell what it is from the ending on the verb

Pashto has pronouns corresponding to English 'I', 'you', etc., but they are used mostly when there is some kind of emphasis on them. The only emphatic (or 'strong') pronoun you have seen so far is in the last question in the unit's dialogue:

[tá tsənga yawăze năst ye?] ته څنګه یوازې ناست یې ؟

The [tə] ته is the strong pronoun 'you': Dave has asked about all their friends, and is finally getting around to asking about Amān, effectively "And what are you doing sitting here all by yourself?"

The Verb 'be' in Pashto

These forms parallel English 'am', 'is', and 'are' in several respects. Both the English and Pashto 'be' verbs are irregular. Both sets of words are used by themselves to express existence or identity. And the words are used in compound tenses in both languages.

In the central dialect, the word corresponding to 'is' - [da] - is the same whether the subject of the sentence is masculine or feminine. In some of the other dialects, the word is ده [da] with feminine subjects, and دی [day] with masculine subjects. The writing system reflects these other dialects.

Prepositional Phrases in Pashto

When you learn a Pashto preposition, you have to learn *where* in relation to its noun phrase it occurs. Pashto is odd in that prepositions can come before, after, or on both sides of their noun objects; in most languages, prepositions are consistently one place or another in the phrase.

The position of Pashto prepositional phrases - before the nouns they modify - is common among languages with the subject-object-verb word order that Pashto has.

[de] د plus a noun phrase is the common way to express possession in Pashto, for example [de amān xədza] د امان ښځه, literally 'the wife of Amān', idiomatically 'Amān's wife'. There are several of these possessive phrases in the reading. They are listed below with their translations, to show the different ways the phrases translate into English.

English	Transcription	Pashto
'Pashto students'	[de paxtó shāgərdắn]	د پښتو شاګردان
'David's and Joan's	[de dāwúd aw jón	د داود او جون
Pashto teacher'	de paxtó xowúnkay]	دپښتو ښوونکی

English	Transcription	Pashto
'Amān's wife'	[de amā́n xə́dza]	د امان ښځه
'G. Sahib's, Amān's and Rābyā's families'	[de ghaldzí sā́yɪb, amān aw rābyā koranə́y]	د غلځي صاحب ، امان او رابیا کورنۍ
'the others' families'	[de nóro koranə́y]	د نورو کورنۍ

Note that [de] د does not always translate as 'of'. The following phrases with [de] د also come from the reading:

English	Transcription	Pashto
'are ... from Afghanistan'	[de awghānɪstān ...di]	د افغانستان دی
'are ... from America'	[de amrikā di]	د امریکا دی
'"meeting" friends'	[de maȷləs məlgəri]	د مجلس ملگری

Preview to Section 3: Reading

This reading tells you more about the people talking, and talked about, in the dialogue.

In written Pashto outside of language textbooks, the only relatively standard rules for punctuation are that sentences end with periods, and questions end with question marks. All other punctuation is at the discretion of the writer, and will differ widely depending on the writer's level of education, his or her exposure to languages in which such matters are standardized, and often personal whim. This reading - and the ones in the next few units - have been punctuated with paragraphing, commas, and word spacing adapted from English standard punctuation, to make them easier for the beginning Pashto student to understand.

Word Study. The words [shāgərd] شاگرد and [shāgə́rda] شاگرده are the Persian words for 'student'. Pashtun writers disagree on which form to use if you are talking about students (or any other word that has masculine and feminine forms) in the plural, and include both male and female students. Some use the masculine plural form ([shāgərdān] شاگردان); others would use both, and be repetitive ([shāgərdā́n aw shāgərdé] شاگردان او شاگردي). In the latter case, the verb presumably agrees with the last noun mentioned.

A further note on [shāgə́rda] اگرده: an alternative plural to [shāgərde] شاگردي is [shāgərdāne] شاگرداني.

The word [nor] نور is always plural. Its direct form (see the next section) is used in the title of the unit; its oblique form (see the next section again) is used in the reading.

The word [duy] دوی in the phrase [duy ṭól] دوی ټول is the 3rd person plural strong pronoun, parallel to [tə] ته which you saw in the dialogue. Remember that strong pronouns usually carry emphasis

The words used in Pashto to describe modern occupations are frequently borrowed or newly constructed. [ḍakṭár] ډاکټر , [zhornālízm] ژورنالزم and [kimyá] کیمیا are borrowed from Western languages. The word for historian - [taríkh poh] تاریخ پوه - is a relatively new creation in Pashto, and consists of the Arabic word for history, plus the Pashto root پوه [poh], which means 'know' or 'knowledge' and shows up again in the word for university, [pohantún] پوهنتون. [parastā́ra] پرستاره 'nurse' is from Persian.

Only the word for poet - [shaír] شاعر - has been in Pashto for any length of time. The traditional word (which is originally Arabic) referred to poets in a tradition similar to the medieval European minstrels: people who not only composed songs and poetry of their own for the entertainment of others, but some of whom also had learned by heart songs, stories and poems composed by others. The term now refers to an educated person (traditional poets were not necessarily literate, much less possessed of formal education) who writes formal poetry. The term still carries, however, the "ambience" of the traditional calling: when it is said that Amān is a good poet, he can be expected to write good poetry, and perhaps to have read (and memorized) a great deal of poetry.

The phrase [de majlás məlgári] د مجلس ملگری refers to people who meet and talk on a regular basis, but are not extremely close. [majlás] مجلس is a word from Arabic meaning 'meeting', 'gathering', or 'discussion'.

In some dialects, including the Central, the word for 'he/she reads' is pronounced [lwani], although it is spelled لولي. Other dialects pronounce it the way it is written.

Preview to Section 4: Word Structure

Pashto Noun Classes, Part 1

Noun classes. Nouns in Pashto can be grouped into classes according to their grammatical characteristics. All the nouns that form their plural and oblique forms the same way belong to the same class. Conversely (and circularly!), a particular noun class is defined by the way the plural and oblique forms are formed.

Many of the Indo-European languages have noun classes: in Latin, for example, the nouns are grouped into 'declensions' which correspond to the Pashto classes, except that

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in Latin there are masculine, feminine and neuter nouns, whereas in Pashto there are only masculine and feminine nouns.

Masculine and feminine classes. This division by gender is the major division of Pashto nouns. The masculine nouns include all nouns that refer to male people and animals, e.g. the words for man, colt, doctor, rooster, etc. They also include nouns referring to inanimate objects whose direct singular forms end in a consonant (or [ay], as you will see in the next unit).

The feminine nouns include all nouns referring to female people and animals, e.g. the words for woman, mare, woman doctor, hen, etc., and also nouns whose direct singular forms end in [a] (or [e] or [ā] or [əy], as you will see in the next unit). There is no neuter class of nouns in Pashto.

The masculine and feminine nouns are subdivided into classes according to the shape of their plural and oblique forms. In the grammatical analysis we are basing these materials on, there are four classes of masculine nouns, and three classes of feminine nouns. In this unit, you are being introduced to the first two masculine classes (labelled M1 and M2) and the first feminine class (labelled F1). The vast majority of nouns in Pashto belong to one of these three classes.

If a particular noun does not form its obliques and plurals along the lines of one of the classes, it is irregular. There are irregular masculine nouns and irregular feminine nouns. In the reading, there are two irregular nouns: [paxtó] پښتو and [paxtún] پښتون. The plural and oblique forms for these are given in the textbook.

Cases. There are only two cases in Pashto: direct and oblique. (Other languages have more: Latin, for example, has five - nominative, genitive, dative, accusative, and ablative.) Of the sentence structures you have learned so far, nouns in subject and complement positions are in the direct case, and noun objects of prepositions are in the oblique case.

Preview to Section 5: The Pashto Alphabet

In this section, you are shown one of the 'ligatures' - combinations of letters - with [lām] ل . You are also shown two of the symbols imported from other Arabic-base alphabets which are occasionally used in Pashto.

You will probably have noticed that several of the names of cities in Afghanistan are spelled oddly, in that the regular Pashto spelling rules don't apply and in that there are symbols used that don't otherwise occur in Pashto. These spellings are from other languages, usually Persian. While many of the languages in the area (Persian, Pashto, Urdu, etc.) use the Arabic alphabet, there are minor differences in the number of letters and use of conventions, parallel to the minor differences among the roman alphabets. For historical reasons, the standard spellings of many of the Afghan place names are the Persian spellings rather than the Pashto spellings, and many of them are from Arabic.

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Preview to Section 6: Diversions

چي خان يي پ ياران يي [che khān ye pə yārān ye] is a Pashto proverb on the importance of one's friends, and the value of support and working together. Its point is the same as the story of the man who had his sons bring him a bundle of sticks, then showed them how easily one stick was broken, but when the sticks are grouped together how difficult it is to break them.

The proverb's word-for-word translation is

[che	khān	ye	pə	yārān	ye]
that	khān	you are	by	friends	you are

or, 'That you are a khān is by means of your friends.'

خان [khān] is a title in Pashto, as in Ghengis Khan or Aly Kahn. It is also used to mean a man of power and influence. [yār] يار is an Pashto word meaning 'friend'. In the proverb, the form ought to be [yārāno] يارانو , oblique plural, because the word is the object of the preposition پ [pə], but in poetry and folk literature you can get away with a lot if it rhymes. [pə] پ, incidentally, is not related to [pə ... ke]کي ... پ: it's another preposition entirely, meaning 'with' or 'by means of' or 'thanks to'.

Saying the proverb is a gracious way to respond to praise or congratulations from your friends. In saying it, you in effect say that you by yourself aren't worthy of the praise: you owe all your success to the support you get from your friends.

Exercises

Exercise T1. Circle the sound you hear.

1. [a] [ā]
2. [a] [ā]
3. [a] [ā]
4. [a] [ā]
5. [a] [ā]
6. [r] [ṛ]
7. [r] [ṛ]
8. [r] [ṛ]
9. [r] [ṛ]
10. [r] [ṛ]
11. [d] [ḍ]
12. [d] [ḍ]
13. [d] [ḍ]
14. [d] [ḍ]
15. [d] [ḍ]
16. [x] [kh]
17. [x] [kh]
18. [x] [kh]
19. [x] [kh]
20. [x] [kh]

Exercise T2. Indicate whether what you hear is a statement or a question.

1. statement question
2. statement question
3. statement question
4. statement question
5. statement question
6. statement question
7. statement question
8. statement question
9. statement question
10. statement question

Exercise T3. Mark the following statements true or false. Base your answers on information given in the dialogue and reading.

1. T F
2. T F
3. T F
4. T F
5. T F
6. T F
7. T F
8. T F
9. T F
10. T F
11. T F
12. T F
13. T F
14. T F
15. T F

Exercise T4. Write the dictated words in Pashto script.

1. __________
2. __________
3. __________
4. __________
5. __________
6. __________
7. __________
8. __________
9. __________
10. __________
11. __________
12. __________
13. __________
14. __________
15. __________

Exercise 5. For each of the following sentences, write the subject, the complement, and the verb in the appropriate space below the sentence.

1. د اسد کورنۍ په افغانستان کې ده.

Verb	*Complement*	*Subject*
_______	__________________	_________________

2. بغلان او کندز په افغانستان کې دي.

Verb	*Complement*	*Subject*
_______	__________________	_________________

3. جون شاګرده ده.

Verb	*Complement*	*Subject*
_______	__________________	_________________

4. په پوهنتون کې د پښتو شاګردان یاستئ.

Verb	*Complement*	*Subject*
_______	__________________	_________________

5. اسد له نوی شاگرد سره ناست دی.

Verb	*Complement*	*Subject*
-------	-------------------	-----------------

6. جون او رابیا نژدې ملگری دی.

Verb	*Complement*	*Subject*
-------	-------------------	-----------------

7. د امان ښځه پرستاره ده.

Verb	*Complement*	*Subject*
-------	-------------------	-----------------

8. اسلام آباد په افغانستان کې نه دی.

Verb	*Complement*	*Subject*
-------	-------------------	-----------------

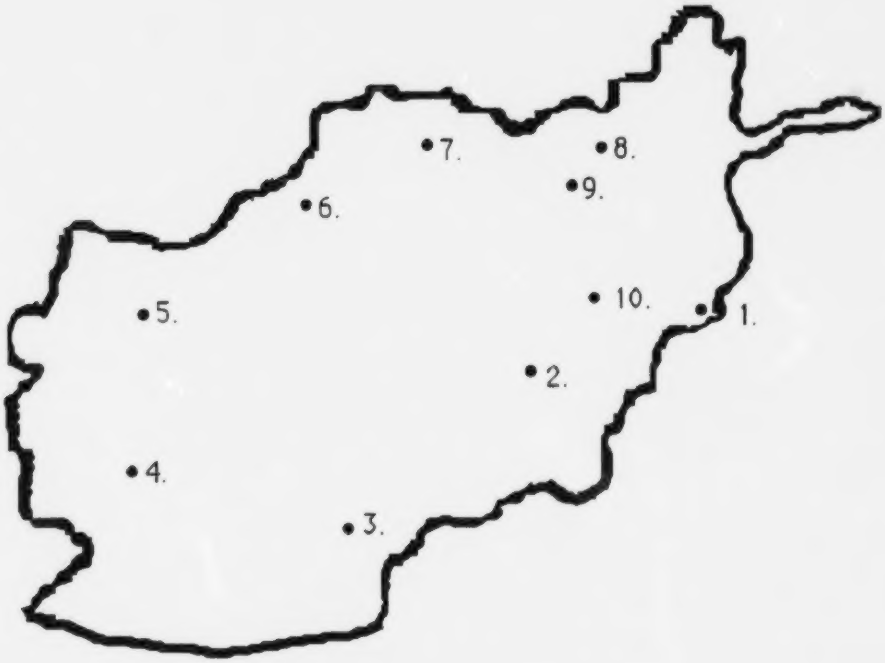
9. د غلځی صاحب ښځه په امریکا کې ده.

Verb	*Complement*	*Subject*
-------	-------------------	-----------------

10. داود او امان په صنف کې ناست دی.

Verb	*Complement*	*Subject*
-------	-------------------	-----------------

Exercise 6. In the numbered spaces below the map, write the names of the cities and towns in Afghanistan.



1. ______جلال آباد______
2. ____________________
3. ____________________
4. ____________________
5. ____________________
6. ____________________
7. ____________________
8. ____________________
9. ____________________
10. ____________________

Exercise 7. Rewrite the following scrambled phrases so they are in correct sentence or question order.

1. . د امریکا   دی   ټول   داود او جون او نوی شاګرد

____

2. ؟   د مجلس   دی   په امریکا کې   ټول   ملګری

____

3. . دپښتو ښوونکی   غلځی صاحب   دی   په پوهنتون کې

____

4. ؟   دی   د پښتو شاګردان   په پوهنتون کې

____

5. .   دی   ښه شاعر   امان

____

Answer Key

Exercise T1.

1. [ɪslāmābād]
2. [paxtó]
3. [shāgərd]
4. [shāír]
5. [taríkh]
6. [parastára]
7. [məlgə́ray]
8. [stə́ṛay]
9. [rixtyā]
10. [jóṛa]
11. [ḍére]
12. [duy]
13. [shāgərd]
14. [ḍakṭár]
15. [nizdé]
16. [khayr]
17. [paxtó]
18. [taríkh]
19. [rixtyā]
20. [khwdāy]

Exercise T2.

1. statement د امان ښځه پرستاره ده .
2. question داود او جون د امریکا دی؟
3. question
غلځی صاحب، امان، لیلا، رابیا، پتنګ او اسد ټول پښتانه دی؟
4. question لیلا د پتنګ ښځه ده؟
5. statement پتنګ شاعر نه دی.
6. statement دپوهنتون شاگردان نه یو.
7. question پتنګ ډاکټر دی؟
8. statement امان د داود او جون د پښتو ښوونکی نه دی.
9. question جون او داود د افغانستان دی؟
10. statement اسد په پوهنتون کې شاگرد دی.

Exercise T3.

1. T داود او جون د امریکا دی.
2. T غلځی صاحب، امان، لیلا، رابیا، پتنګ او اسد ټول پښتانه دی.
3. F لیلا د پتنګ ښځه ده.
4. F پتنګ ډاکټر نه دی.
5. F جون او داود د افغانستان دی.
6. T د اسد کورنۍ په افغانستان کې ده.
7. T د غلځی صاحب ښځه په امریکا کې ده.
8. T رابیا او جون په پوهنتون کې شاگردې دی.
9. T جون او رابیا نژدې ملگرې دی.

10. F اسد په صنف کې يوازې ناست دی.
11. T امان ښه شاعر دی.
12. F ليلا په پوهنتون کې شاگرده ده.
13. F غلځی صاحب د پښتو شاگرد دی.
14. T امان او پتنگ شاگردان نه دي.
15. T داود پښتون نه دی.

Exercise T4.

1. په 2. او 3. کې 4. سلام 5. کور 6. کابل
7. خدای 8. څنگه 9. امريکا 10. چيرې 11. يې 12. دی
13. تشکر 14. يم 15. ياستئ

Exercise 5.

	Verb	*Complement*	*Subject*
1.	ده	په افغانستان کې	د اسد کورنۍ
2.	دي	په افغانستان کې	بغلان او کندز
3.	ده	شاگرده	جون
4.	ياستئ	په پوهنتون کې د پښتو شاگردان	-----
5.	ده	له نوی شاگرد سره ناست	اسد
6.	دي	نژدې ملگری	جون او رابيا
7.	ده	پرستاره	د امان ښځه

8.

Verb	*Complement*	*Subject*
نه دی	په افغانستان کې	اسلام آباد

9.

Verb	*Complement*	*Subject*
ده	په امریکا کې	د غلځی صاحب ښځه

10.

Verb	*Complement*	*Subject*
دی	په صنف کې ناست	داود او امان

Exercise 6.

1. جلال آباد
2. غزني
3. کندهار
4. فراه
5. هرات
6. میمنه
7. مزارشریف
8. خان آباد
9. بغلان
10. کابل

Exercise 7.

1. داود او جون نوی شاگرد ټول د امریکا دی.
2. د مجلس ملگری ټول په امریکا کې دی؟
3. غلځی صاحب په پوهنتون کې دپښتو ښوونکی دی.
4. د پښتو شاگردان په پوهنتون کې دی؟
5. امان ښه شاعر دی.

Unit 3: ته دلته څه کوې؟

Unit Overview

In this unit, you will learn how to ask for and give personal information. You will also find out more about the Afghans introduced in the last unit, in particular where they are from in Afghanistan. In the process, you will learn the names and whereabouts of some of the Pashtun-dominant provinces in Afghanistan.

You will learn how to use simple verbs to make positive and negative statements, and to ask questions. You will also learn the rest of the noun classes: M3 and M4, and F2 and F3.

Preview to Section 1: Dialogue

Ghalzay Sahib has told his new student about David and Joan and their Pashtun friends. In this dialogue, she introduces herself to Asad.

Cultural Notes. Theresa's question to Asad, [tə tsə kăr kawe?] ته څه کار کوې؟ , is the usual way to ask what someone does. Her response when she doesn't understand him - [po ná swəm] پوه نه شوم. - translates literally as 'I didn't understand', and is used when communication doesn't happen for any reason. In contexts involving a non-native speaker of Pashto, it will be understood that the listener is having trouble with the language

Some of the exchanges between Asad and Theresa probably seem repetitive: when Asad asks, for example, if Theresa is a student of Ghalzay Sahib's, she answers with the full sentence. In English, Theresa would probably say "Yes, I am." rather than "Yes, I am Ghalzay's student', which sounds stilted (or possibly language textbook-ese!) In Pashto, the full sentence answer is appropriate.

Asad's statement, ته به د غلخی صاحب نوې شاګرده يې , translates most naturally as "You must be Ghalzay Sahib's new student." The particle [ba] به is the future particle, and will be taught in more detail in a subsequent unit.

Word Study. The syllable [po] پوه in [po nə̃ swəm-] پوه نه شوم is the same [po] پوه as in [pohantún] پوهنتون, [zə́bpohắne] ژبپوهنې and [taríkh poh] تاریخ پوه . [po] پوه is a Pashto root/word meaning roughly "one who knows"; the other words are neologisms - words deliberately created to denote new elements in a culture - based on the original root.

The word [zdá kawúnkay] زده‌کوونکی is the Pashto word for 'male student', and is interchangeable with [shágərd] شاګرد, the Persian word. Note that the feminine form is [zdá kawúnke] زده کوونکې. The [-ay] ی /[-e] ې correspondence between male and female is consistent: the word for a female teacher (you learned the male form, [xowúnkay] ښوونکی, in Unit 2) is [xowúnke] ښوونکې.

The pronoun [zə] زه is the strong or emphatic form. The circumstances of his encounter with Theresa and her question to him call for its use in Asad's answer. The phrase [di mā̆] زما is also emphatic; Theresa uses it because she is telling her name in response to Asad's telling her his. Note that in a parallel conversation in English - "I'm Asad." "My name is Theresa" - the 'my' would be given heavy stress to provide the emphasis.

You have now learned the following strong pronouns:

Subject pronouns:	*Possessive pronouns:*
1st sg: 'I' [zə] زه	1st sg: 'my' [di mā̆] زما
2nd sg: 'you' [tə] ته	

You will learn the others as they come up in dialogues and readings, and there is a summary of them in Unit 11.

Note that the command [kéna] کښېنه, from the root [ken-́] -کښېن, refers to the action of sitting down. Once you're down you are [nāst] ناست.

Preview to Section 2: The Present Imperfective Tense

In this section, you are being introduced to the present imperfective tense of simple verbs. To form this tense, you add the endings given in the chart in the textbook to the verb stem. The tense carries the progressive meaning - something that is happening at the moment - and also the sense of habitual action. A particular sentence in the Pashto present imperfective tense, then, can translate either as English present continuous tense or simple present tense, as is indicated in the example sentences under the chart.

Imperfective: Pashto verbs have tense - i.e. they are present or past; they also have aspect* - i.e. they can be imperfective or perfective. Verbs with imperfective aspect generally refer to actions which haven't finished; verbs with perfective aspect, in contrast, refer to actions which have finished.

In meaning, the imperfective aspect in Pashto corresponds very roughly to English progressive, e.g. 'I am living'. This correspondence shows up better in the past tense: 'I lived' (English past tense, which translates as Pashto perfective past tense) as

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* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.

In meaning, the imperfective aspect in Pashto corresponds very roughly to English progressive, e.g. 'I am living'. This correspondence shows up better in the past tense: 'I lived' (English past tense, which translates as Pashto perfective past tense) as opposed to 'I was living' (English progressive past tense, which translates as Pashto imperfective past tense).

As you proceed through the units, you will see how aspect and tense interact in the Pashto verb system. For the moment, remember that all the things you can say with verbs, including the forms of the verb 'be' from the last unit, are imperfective in aspect.

Remember the last letter of the Pashto alphabet, the ئ which was used with verbs? Now you can see that it is used to spell the second personal plural verbal ending.

The verbs لول- and کو- in the dialogue, and [khwaxaw-́] خوښو- and [aghund-́] اغوند- in the reading are transitive* verbs - they have direct objects. The verbs [wóseg-] اوسېږ-, [ken-] کښېن-, and [dz-] ځ- are intransitive*. Transitivity is an important issue in Pashto grammar, as you will discover when you study the past tenses. For the most part, verbs which are transitive in English are transitive in Pashto also. [gor-́] ګور-, 'see' or 'meet', is, like its English translations, sometimes transitive and sometimes intransitive.

Pashto direct objects are in the direct case, and ordinarily come between the subject (if there is one) and the verb. In the following sentences, the direct objects are underlined:

[tə tsə kār kawe?]	ته څه کار کوې ؟
[kimyā lwanəm.]	کیمیا لولم.
[yawāze paxto lwane?]	یوازې پښتو لولې ؟

Preview to Section 3: Reading

The subject of the reading is the Afghan connections of the Pashtuns introduced in the last lesson. The presentation of information and paragraphing of the passage are natural Pashto written style, which is quite different from English. On the map, the province names are in bigger type. The city names (which you learned in Unit 1) are in smaller type. The provinces mentioned and labelled on the map are some of the Pashtun-dominant provinces in Afghanistan. In general, the Pashtuns occupy the south and east quadrants of the country, as well as the northwest part of Pakistan, and part of Baluchistan.

agrees with the last-mentioned of the subjects, but comments also that sentences like these are awkward unless both the subjects are the same gender and number. Note that one of the sentences is about Patang and Asad - both male - and the other is about Rābyā and Laylā - both female.

پتنگ د لغمان او اسد د لوگر دی. = پتنگ د لغمان دی.
+ اسد د لوگر دی.

رابيا د ننگرهار او ليلا د لوگر ده. = رابيا د ننگرهار ده.
+ ليلا د لوگر ده.

The first sentence of the fourth paragraph is also a compound sentence:

د غلځی صاحب يو خوريی د مجاهدينو قوماندان او د امان ملگری دی. =
د غلځی صاحب يو خوريی د مجاهدينو قوماندان دی.
+ د غلځی صاحب يو خوريی د امان ملگری دی.

In the third sentence of the third paragraph, the word order is not the normal subject + object + verb. The object has been placed at the front of the sentence because the writer wanted to focus on it, rather then the subject. The following would be the normal word order of the sentence:

هرڅوك د شلگر د خلكو جامې خوښوي، خو غلځی صاحب يې نه اغوندی.
vb. obj. subj.

You can conclude, from the last sentence in the third paragraph, that Laylā and Asad have the same mother, i.e. they are siblings. If they weren't, the word [mor] مور would be plural rather than singular.

The second sentence in the first paragraph - [khór ye pə shəlgə́r ke wādə́ da.] خور يې په شلگر کې واده ده. - translates literally as "His sister is married in Shalgar". Its idiomatic meaning is that she married a man from Shalgar, and they are living there.

Word study. The word [mujahidín] مجاهدين has been borrowed into English to refer to the guerrilla fighters in Afghanistan's recent history. The original Arabic word means 'defender of the faith', and has a very long history. The plural forms include the original Arabic plural ending [-in].

The six terms for relatives are part of an extensive kinship system involving maternal and paternal relatives as well as relatives by marriage. In general, uncles and nephews - both maternal and paternal - form important bonds; the reading is quite natural in giving information about Ghalzay Sahib's nephew and maternal uncle, and Amān's paternal uncle.

The terms [wror] ورور and [khor] خور refer to full brothers and sisters, and usually to half-siblings (common in Pashtun society, which is polygamous). There are special terms for half-siblings, used when the speaker wants to distinguish between his full and half-siblings.

All the irregular forms for the kinship terms used in the reading are given in the next section on noun classes.

The pronoun [aghá] هغه is a strong pronoun, parallel to [zə] زه and [tə] ته. هغه refers to someone who is not in sight. You have now learned the following strong pronouns:

Subject pronouns:	*Oblique/direct object pronouns:*
1st sg: 'I' [zə] زه	1st sg: 'my' [di mā] زما
2nd sg: 'you' [tə] ته	
3rd sg (out of sight): 'he' [aghá] زه	

The [ye] يې in the sentence

[...ghaldzáy sāyəb ye ná aghundi] ...خو غلځی صاحب يې نه اغوندی.

is a weak pronoun, in particular the third person direct object pronoun, which translates in the sentence as 'them', and refers to the clothes. The same word is also the third person weak possessive pronoun, and occurs in the sentence

[khór ye pa shalgár ke wādá da.] خور يې په شلگر کې واده ده.

In this sentence, it translates as 'his'. Note that it comes after the word it modifies - [khór ye] خور يې translates as 'his sister'. You will be hearing much, much more about weak pronouns in the following Units.

If you look at the spelling of the words [osedúnkay] اوسېدونکی and [wóseg-] اوسېږ you'll see a faint resemblance. [wos] اوس- is the root, meaning 'live' or 'living'. (The [w] is frequently dropped in pronunciation.) [-únkay] ونکی means 'one who does ...'.

The word [ártsok] هرڅوک is a combination of [ar] هر 'every' and [tsok] څوک. څوک means either 'one' (in the indefinite sense) or more commonly 'who?'.

Preview to Section 4: Word Structure

In this section, you are given the other classes of nouns: M3, M4, F2 and F3.

The number of noun classes is by no means agreed on by Pashto grammarians. We have, for example, grouped together all the feminine nouns ending in [a] and [e], whereas other analyses separate them into two classes. Different grammarians have different rationales for their classification - ours is to simplify the memory load for the student as much as possible - and Pashto grammar has not been studied long or deeply enough for any one classification to have become accepted as the standard.

You will notice that almost all of the kinship terms is irregular. It is usually the case in Indo-European languages that the irregular nouns and verbs are words that denote elements very central to the culture. Pashto is no different from the other Indo-European languages in this respect: the irregularity of the kinship terms reflect the very deep Pashtun values with regard to family and tribe in their irregularity and their numbers.

Note that the next-to-last letter of the Pashto alphabet, ۍ, is the letter used to spell the [-əy] ending of the F2 nouns. It is also used to spell the feminine forms of some of the adjectives, as you will see in subsequent units.

Preview to Section 5: Diversions

There is a great deal of folklore about the various Pashtun regions and the Pashtuns who inhabit them. This story of the Laghmani and the devil is one of them; it forms the basis for the saying that Laghmanis are very clever.

The punch line is funnier if you know (as any Pashtun does) that the corn cob grows in the middle of the stalk.

Exercises

Exercise T1. Listen to the following people. Fill in the chart.

	نوم يې؟	د کوم ځای؟	چېرې اوسېږې؟
Speaker 1:	______	______	______
Speaker 2:	______	______	______
Speaker 3:	______	______	______
Speaker 4:	______	______	______
Speaker 5:	______	______	______

Exercise T2. Mark whether what you hear is a sentence or a question.

1. sentence question
2. sentence question
3. sentence question
4. sentence question
5. sentence question
6. sentence question
7. sentence question
8. sentence question
9. sentence question
10. sentence question

Exercise T3. Answer the questions with هو or نه.

1. ______
2. ______
3. ______
4. ______
5. ______
6. ______
7. ______
8. ______
9. ______
10. ______
11. ______
12. ______

Exercise T4. Dictation. Write the following short words in Pashto as the speaker dictates them.

1. ______
2. ______
3. ______
4. ______
5. ______
6. ______
7. ______
8. ______
9. ______
10. ______
11. ______
12. ______
13. ______
14. ______
15. ______
16. ______
17. ______
18. ______
19. ______
20. ______

Exercise T5. Spelling practice. Write the Pashto for the words as they are dictated.

1. ____________
2. ____________
3. ____________
4. ____________
5. ____________
6. ____________
7. ____________
8. ____________
9. ____________
10. ____________
11. ____________
12. ____________
13. ____________
14. ____________
15. ____________
16. ____________
17. ____________
18. ____________

Exercise 6. Alphabetize the following groups of words.

1. مزارشریف ماما مشر
مجاهد مجلس ملك

____
____
____
____
____
____

2. کور کله کله کار
کیمیا کورنۍ کوم

____
____
____
____
____
____

3. شلګر ستړی شی
شاګرد شاګرده شاعر

____
____
____
____
____
____

4. پښتو په پوهنتون
پښتانه پتنګ پیکنګ

____
____
____
____
____
____

Exercise 7. Reading practice. Read the following very common words out loud until you can recognize them by sight.

1. خو
2. چېرې
3. دی 'are'
4. او
5. به
6. هو
7. په
8. یو 'we're'
9. ده
10. ته 'you'
11. د
12. ته 'to'
13. یاستئ
14. نه
15. یم

Exercise 8. What do you know about the following people?

1. د امان تره: ____________________
2. د غلځی صاحب ماما: ____________________
3. د شلگر ډیر اوسیدونکی: ____________________
4. د لیلا او اسد خور: ____________________
5. دغلځی صاحب خور: ____________________
6. دغلځی صاحب یو خوریی: ____________________
7. درابیا یو ورور: ____________________

Exercise 9. Underline the direct objects in the following sentences and questions.

1. څه کار کوې؟
2. ژبپوهنه لولی.
3. رابیا ژورنالزم لولی.
4. غلځی صاحب د شلگر د خلکو جامې خوښوی؟
5. رابیا او لیلا کله کله افغانی جامې اغوندی.

Answer Key

Exercise T1.

نوم یې؟	د کوم ځای؟	چېرې اوسېږی؟	
پتنګ	لغمان	امریکا	Speaker 1:
سپین [spin]	کابل	غزنی	Speaker 2:
اسد	لوگر	امریکا	Speaker 3:
احمد [ahmád]	شلگر	ننگرهار	Speaker 4:
حسن [hasán]	کابل	لوگر	Speaker 5:

Exercise T2.

1. question د غلځی ماما د شلگر ملك دی؟
2. sentence د لیلا او اسد مور اندړه ده.
3. question غلځی صاحب د شلگر د خلکو جامې اغوندی؟
4. sentence کیمیا لولی.
5. sentence په ننگرهار کې اوسېږم.
6. question په پوهنتون کې تاریخ پوهنه لولی؟
7. sentence په لوگر کې کار کوو.
8. sentence د لیلا او اسد کورنۍ په غزنی کې اوسېږی.
9. sentence لیلا او رابیا کله کله د امریکا د خلکو جامې اغوندی.
10. question د غلځی صاحب ټول زده کوونکی پښتو لولی؟

Exercise T3.

1. هو. غلځی صاحب د غزنۍ دی؟
2. هو. لوگر په افغانستان کې یو ولایت دی؟
3. نه. پتنګ په کابل کې اوسېږی؟
4. نه. د امان ښځه په افغانستان کې اوسېږی؟
5. هو. جلال آباد په ننگرهارکې دی؟
6. نه. امان کیمیا لولی؟
7. هو. د امان یو ملگری د مجاهدینو قومندان دی؟
8. هو. لیلا د اسد خور ده؟
9. نه. د غلځی ماما په امریکا کې اوسېږی؟

10. رابیا په کابل کې په پوهنتون کې شاگرده ده؟ نه.
11. د داود ملگری ټول د افغانستان د یوې سیمې دی؟ نه.
12. داود او جان او تریسا ټول پښتو لولی؟ هو.

Exercise T4.

1. خو 2. او 3. په 4. ته 5. خان
6. چېرې 7. پښتو 8. څنگه 9. د 10. ټول
11. دی 12. دی 13. دی 14. ډېرې 15. ښه
16. کور 17. نور 18. نه 19. هو 20. یم

Exercise T5.

1. استاد 2. صنف 3. اوسېږو 4. پوه شوی
5. زما 6. هرڅوک 7. هغه 8. ایران
9. جلال آباد 10. خان آباد 11. صاحب 12. اوسېدونکی
13. عربستان 14. مزارشریف 15. مهربانی 16. اسلام علیکم
17. هو 18. نه

Exercise 6.

1.
ماما
مجاهد
مجلس
مزارشریف
مشر

2.
کار
کله کله
کور
کورنۍ
کوم

3.
ستړی
شاعر
شاگرد
شاگرده
شلگر

4.
پتنگ
پښتانه
پښتو
په
پوهنتون

Exercise 7.

1. [kho] 4. [aw] 7. [pə] 10. [tə] 13. [yăstəy]
2. [chére] 5. [ba] 8. [yu] 11. [de] 14. [nə]
3. [di] 6. [wo] 9. [da] 12. [ṭa] 15. [yəm]

Exercise 8. Possible answers:

1. د امان تره: د امان تره د نیازیو مشر دی.
2. د غلځی صاحب ماما: د غلځی صاحب ماما د شلګر ملك دی.
3. د شلګر ډیر اوسېدونکی: د شلګر ډیر اوسېدونکی اندړ دی.
4. د لیلا او اسد مور: د لیلا او اسد مور اندړه ده.
5. دغلځی صاحب خور: دغلځی صاحب خور په شلګر کې اوسېږی.
6. د غلځی صاحب یو خوریی: دغلځی صاحب یو خوریی د مجاهدینو قومندان دی.
7. د رابیا یو ورور: د رابیا یو ورور په پېښور کې اوسېږی.

Exercise 9.

1. څه کار کوې؟
2. ژبپوهنه لولی.
3. رابیا ژورنالزم لولی.
4. غلځی صاحب د شلګر د خلکو جامې خوښوی؟
5. رابیا او لیلا کله کله افغانی جامې اغوندی.

Unit 4: ورونه او خويندې

Unit Overview

The general topic of this unit is the family, and family life. You will learn some of the Pashto words for relatives, and the usual way to express possession - 'my', 'your', 'his', etc. You will also learn the Pashto numbers from 1 to 10 - both the words and the numerals. You will learn another Pashto landay and a proverb.

From this unit on, the transcription will be used only when a new word is introduced, or when pronunciation in particular is being discussed. Items in exercises will also be labelled with Pashto rather than English numbers whenever possible.

Preview to Section 1: Dialogue

In this dialogue, Theresa is asking Aman about Asad's family. Remember that Aman is married to Asad's sister Layla, and can be expected to know the family well.

Cultural Notes. Asad's father's family is a typically large one. If Asad's father is a well-known khan, as Aman says, it can be assumed that he owns a great deal of land (which is tantamount to being wealthy).

The proverb that Aman quotes to Theresa - ورور يې کښ خور يې نښه. - becomes more meaningful when you put it in the context of traditional Pashtun society in which a man is not supposed to see the faces of any women except those in his own family. The proverb comments both on the notion that siblings tend to resemble one another, and also on the mystery surrounding women that you know about but have never seen.

Aman's comment at the end of the dialogue to the effect that the people of Logar are all handsome is a popular stereotype, on a par with the notion that the people from Laghman are clever enough to outwit the devil.

Word study. The word ښايسته has the distinction of having appeared in a James Bond movie. In "The Living Daylights", Timothy Dalton as James Bond says that the female protagonist is "xāysta" when she appears in Afghan clothes, then points out that it is an "Afghani" word and translates it for her. ښايسته can be used to describe both men and women: it translates as 'handsome' in the one context and 'pretty' in the other.

The preposition لک ...غوندې surrounds its objects; its objects are in the oblique case. Often the لک part is left out.

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Theresa's question ورور يې کـــه خور يې نيســه څه معنا؟ is the standard way to ask what something means, i.e. څه معنا؟ ... The answer is معنا يې دا ده څه... which translates literally as 'Its meaning is this that ..... '. If you ask for the meaning of something with څه معنا؟... you'll get an explanation or a dictionary definition. In the next unit, you will be shown how to ask for equivalents.

The word وی in Amān's remark about sisters resembling their brothers is parallel to دی / ده, and is used when the speaker is expressing a generally accepted notion. It's used only with third person subjects, and the one form is used with both singulars and plurals.

Preview to Section 2: Numbers

All the numbers except یو 'one' have only one form, in the Central dialect. یو is a normal adjective, but of course has only singular forms, which are [yaw] یو for masculine, and [yáwa] یوه /[yáwe] یوې for feminine.

As you can see from the symbol for 'ten', the numbers in a more-than-one-digit number go from left to right, the same way that our numbers do. So the Pashto version of one thousand looks like our version, but with different symbols, i.e. ۱۰۰۰ . Pashtuns do, however, write the numbers from right to left: they would write the zero's first!

Preview to Section 3: Weak Possessive Pronouns

The weak pronouns in Pashto are unusual, not to mention difficult to understand and use. In this section, you are learning the weak pronoun possessives; in future units you will see how the same pronouns function as the Pashto equivalents for 'you', 'me', 'us', 'them' and so on. In grammar circles these weak pronouns are called clitics - words which do not have heavy stress and the pronunciation of which is linked to previous or following words. In Pashto pronunciation, the weak pronouns are joined with the previous word (listen to your teacher or tape to see exactly how), which is why they are often written that way.

We will consistently call these pronouns "weak" pronouns to differentiate them from the "strong" pronouns. As we have mentioned in previous lessons, the weak pronouns are used in ordinary circumstances (which is most of the time), and the strong pronouns are used only when the speaker wants to emphasize or focus especially on the pronoun. We are emphasizing all this because the weak pronouns are obviously much more difficult to use than the strong pronouns, and the English-speaking learner of Pashto is tempted to use the strong pronouns all the time. Resist the temptation; it makes your Pashto sound really weird.

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The most difficult aspect of learning to understand and use the weak Pashto pronouns is their position in a sentence. In most languages, words like 'my' and 'your' occur in consistent positions relative to the noun they modify - either in front of it or behind it, but always one place or the other In Pashto, however, the placement of the weak possessive pronouns is determined by the structure of the sentence as a whole. As a result, the pronoun sometimes occurs after the noun it modifies; sometimes before it; and frequently with other words between them.

The general rule is that the weak possessive pronoun occurs after the first stressed phrase in the sentence. That phrase can be:

a: the subject of the sentence, e.g.

'Layla is his sister.' لیلا یې خور ده.

'His father's orchards are in Logar.' دپلار باغونه یې په لوگر کې دی.

b: the direct object, in sentences without expressed subjects, e.g.

'I am wearing her clothes.' جامې یې اغوند م.

'He is buying my father's orchard.' د پلار باغ مې اخلی.

c: the first prepositional phrase, in sentences without expressed subjects, e.g.

'I'm sitting with her brother.' له ورور سره یې ناست یم.

d: an adverb, e.g.

'Sometimes her brother goes to Pakistan.' کله کله یې ورور پاکستان ته ځی.

One aspect of these weak pronouns which is directly opposite English is illustrated in the following sentence:

'Patang is visiting with his brother.' پتنگ یې له ورور سره گوری.

In English, the 'his' in the sentence refers to Patang's brother, unless the context makes clear that it is someone else's brother. In Pashto, however, the یې always refers to someone else's brother.

Another aspect of these pronouns which is different from English is the position of the pronoun with respect to a prepositional phrase. In English, the pronoun goes between the preposition and the noun, e.g. 'with his brother'. In Pashto, the pronoun goes either before or after the whole prepositional phrase, e.g. یې له ورور سره or له ورور سره یې.

There are several other aspects of these weak pronouns to be learned, for example, what happens when there is more than one of them in a sentence, what happens when the modified noun is just too far away from the pronoun, and so on. These other aspects will be studied in due course.

Preview to Section 4: Reading

In this reading, Asad describes Logar, and talks about his family.

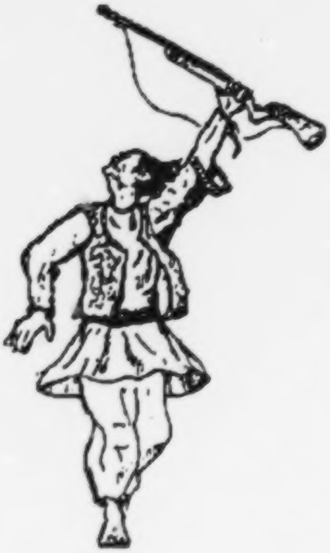
Cultural notes. Logar is an area south of Kabul - a valley supplied by water from the Logar River. The availability of water, the altitude and climate combine to make Logar one of the most fruitful and prosperous areas in Afghanistan.

Asad's father's orchards are likely to be about an acre each, fenced in with high mud walls to keep marauders out and, incidentally, to provide privacy which the family's women take advantage of. The fruit trees in a Pashtun orchard are frequently surrounded by non-fruit trees like willows or poplars. If there is a stream or an irrigation canal in the orchard, its banks are likely to be planted with mulberry trees.

Pashtun picnics are essentially like American cookouts, but more elaborate. Food preparation can be extensive, involving several different dishes of meat, rice and vegetables. Families take rugs, blankets, musical instruments and/or radios and tape recorders on picnics, and settle down at a site for several hours. The children run around; the adults cook over a kerosene burner or a log fire; and everyone plays cards or chess, swims, sings, dances, and listens to music.

Asad's family evidently feels itself fortunate to have an orchard close to the house, as it provides a convenient picnic site for the women. (As agriculture is men's work, women have no reason to go to an orchard other than to picnic.)

The اتڼ is the Pashtuns' national dance. It is a line dance, performed to particular rhythms. (The women in Asad's family probably dance and sing to tambourine-like drums which they take with them on their picnics.) There are men's and women's versions of the "attan", as it is spelled in western descriptions, and one version - the [brag ataṇ] برگ اتڼ performed by both men and women. The men's atan is a favorite subject for western photographers.



Man dancing the اتڼ

Word study. The preposition په is the instrumental - you saw it in the proverb چه خان يې په ياران يې in Unit 2 - and translates as 'on account of' or 'by' or 'with' or 'from' or 'because of'. In the reading, in the sentence په اتڼ او ټالونو هيڅ نه ستړى کيږى. , it translates as 'from': the whole sentence translates literally as 'No one gets tired from dancing and swinging', and idiomatically as "Dancing and swinging don't tire anyone out.'

The word اوبه is always used in the plural, and refers not only to water in the abstract but also to streams and rivers for agriculture. When Asad says that there is water in Logar, he is talking about the existence of usable, sweet water, in particular the Logar River which is diverted in numerous irrigation canals to the fields and orchards in the area.

The word پېغله refers to a grown girl who is not yet married - it translates literally as 'maiden'. In actual usage in rural areas, a woman ceases to be called a پېغله when she reaches her thirties, whether she is married or not.

هيڅ means 'no' or 'none', and occurs with negative verbs. Pashto, in other words, has double negatives.

A ټال is very much like an old-fashioned American swing, with a wooden seat and ropes. Children sit on the swings and are pushed; bigger boys will stand on the swing and "pump' it until it swings high. The romantic possibilities of swings do not go unnoticed: there is a lot of folk poetry about swinging. A prim translation for one such landay is "Come onto the swing with me; the swing is our excuse for being in each other's arms."

اباد means 'fertile' when talking about soil, and 'prosperous' when talking about people.

هم translates fairly straightforwardly as 'also', but it is used in Pashto in slightly different ways. It is frequently paired with with نور 'other' or بل 'another' in sentences, e.g. the sentence .پلار مې غواړی چه یو بل باغ هم واخلی in the reading. In another sentence in the reading, کله کله مې مور او خوېندې هم ورخی , the هم reflects the fact that ordinarily only men go to the orchards.

مستې translates as 'lively' or 'vivacious'. It is often used in poetry to mean 'high' or 'tipsy' or even 'giddy'.

The sentence .پلار مې غواړی چه یو بل باغ هم واخلی translates as "My father wants/intends to buy another orchard." The structure is simple: subject + wants/intends + چه + a sentence detailing what it is that the subject wants to do. Here are some parallel sentences, with their translations:

'I want you to buy my orchard.'	.غواړم چه باغ مې واخلې
'He wants me to buy his orchard.'	.غواړی چه باغ يې واخلم

The verb واخل- is in the present perfective tense, which you will study in Unit 7.

Preview to Section 5: Diversions

This landay captures the charm of a modest young girl who is caught with her face uncovered. The literal translation is "The girl came from the direction of the orchard. Her scarf isn't there, she hid her face with the leaves."

The word نجلی translates as 'girl', and refers to females from the time they are born until they reach their twenties. A پېغله is a نجلی, but a نجلی is not necessarily a پېغله!

The word ټیکری refers to a long scarf worn by women in some Islamic societies. The ټیکری has a variety of functions, one of which is to cover one's hair. It is shifted to hide the face when the women is in the presence of strange men. The implication of the landay is that the girl didn't expect to be seen by a stranger, and so did not take her scarf into the orchard. Then, when she was caught, she ducked into the leaves of the trees so that the stranger would not be able to see her face. The leaves, of course, only partially hid her.

Exercises

Exercise T1. Fill out the chart with the information on the four families talked about.

	Who's talking?	How many brothers?	How many sisters?
1.	__________	________________	_______________
2.	__________	________________	_______________
3.	__________	________________	_______________
4.	__________	________________	_______________

Exercise T2. Write the numbers you hear with English symbols.

Group A: _____ _____ _____ _____ _____ _____

Group B: _____ _____ _____ _____ _____ _____

Group C: _____ _____ _____ _____ _____ _____

Group D: _____ _____ _____ _____ _____ _____

Group E: _____ _____ _____ _____ _____ _____

Exercise T3. Now write the numbers with Pashto symbols.

Group A: _____ _____ _____ _____ _____ _____

Group B: _____ _____ _____ _____ _____ _____

Group C: _____ _____ _____ _____ _____ _____

Group D: _____ _____ _____ _____ _____ _____

Group E: _____ _____ _____ _____ _____ _____

Exercise 4. The following sentences and questions have been taken from Unit 3. Substitute the appropriate weak possessive pronoun for the underlined possessive phrase with د, , and rewrite the sentences and questions.

١. د غلځي صاحب ملگری يې؟ ______________________________

٢. زما نوم تريسا ده. ______________________________

٢. ته به د غلځي صاحب نوي شاگرده يې. ______________________________

٤. دغلځي صاحب زده کوونکې يم. ______________________________

٥. دداود ملگری ټول افغانان دی. ______________________________

٦. د امان تره د نيازيو مشر دی. ______________________________

٧. د غلځي ماما د شلگر ملك دی. ______________________________

٨. د ليلا او اسد مور اندره ده. ______________________________

٩. د غلځي صاحب يو خوريی د مجاهدينو قومندان دی.

____

١٠. د بابا يو ورور هم په پېښورکې دی.

____

Exercise 5. Write the Pashto number symbols for the following words.

a. نه ______
b. پنځه ______
c. نه ______
d. لس ______
e. اته ______
f. اوه ______
g. اوه ______
h. اته ______
i. اوه ______
j. څلور ______
k. نه ______
l. شپږ ______
m. دوه ______
n. شپږ ______
o. درې ______
p. پنځه ______
q. درې ______
r. لس ______
s. څلور ______
t. پنځه ______
u. څلور ______
v. درې ______
w. اته ______
x. شپږ ______

Exercise 6. Do the following math problems Remember to work from right to left in the subtraction problems!

١ + ١ = ____
٢ + ٢ = ____
٢ + ١ = ____
٢ + ٥ = ____
٢ + ٦ = ____

٤ - ٢ = ____
٧ - ٥ = ____
٨ - ٢ = ____
٢ - ١ = ____
٩ - ٢ = ____

٢ x ٢ = ____
٢ x ١ = ____
٤ x ٢ = ____
٢ x ٧ = ____
٥ x ٢ = ____

Exercise 7. Write out the answers to the following questions worked on in class.

١. کورنۍ دې چېرې اوسېږی؟ ______________________________

٢. ورونه او خويندې لرې؟ ______________________________

٢. پلار دې څه کار کوی؟ ______________________________

٤. مور دې کار کوی؟ ______________________________

٥. د ښوونکی نوم دې څه دی؟ ______________________________

٦. کور دې چېرې دی؟ ______________________________

۷. د ملگرو نومونه دې څه دی؟ ______________________________

۸. کور دې په جورج تاون کې دی؟

____

۹. پلار دې چېرته دی؟ ______________________________

۱۰. ملگری دې څه شی لولی؟ ______________________________

Exercise 8. Alphabetize the following groups of words.

1. مشهور __________
متل __________
مست __________
منه __________
مځکه __________

2. بیخي __________
باغ __________
پلار __________
بل __________
پېغله __________

3. خوږ __________
څه معنا؟ __________
څه وایی؟ __________
څلور __________
خواږه __________

4. ستړی __________
ښه __________
سندره __________
ښایسته __________
سندرې وای __________

Answer Key

Exercise T1.

1. __امان__ ______۲____ _______۲______

زه امان یم . ښځه مې د لوګر او د اسد خور ده . زما خوريي په کابل کې اوسېږي. دوه ورونه او درې خويندې لرم. تره مې د کابل د نيازو مشر دی.

2. __رابيا__ ______۲________ _______۱______

زما نوم رابيا دی . پلار، مور او کورنۍ مې په امريکا کې دی. دوه خويندې او يو ورور لرم. ورور مې په پاکستان کې د پېښور په پوهنتون کې استاد دی.

3. __پتنګ__ ______۲_________ _______۱______

زه پتنګ یم. کورنۍ مې په افغانستان کې ده . پلار مې د کابل په پوهنتون کې استاد دی. يو ورور مې په پوهنتون کې شاګرد دی. دوه نور ورونه مې ښوونکی دی. خور مې په مکتب کې ده.

4. __اسد__ ______٤_________ _______۲_____

زما نوم اسد دی. يوه خور مې دلته په امريکا کې ده. نوره کورنۍ مې په افغانستان کې په لوګرکې ده. دوه نورې خويندې او څلور ورونه لرم.

Exercise T2.

Group A:	10	7	5	3	1	8
Group B:	2	1	9	4	3	6
Group C:	6	8	5	7	10	2
Group D:	9	1	4	6	8	3
Group E:	5	7	2	4	9	10

Exercise T3.

Group A:	١٠	٧	٥	٣	١	٨
Group B:	٢	١	٩	٤	٣	٦
Group C:	٦	٨	٥	٧	١٠	٢
Group D:	٩	١	٤	٦	٨	٣
Group E:	٥	٧	٢	٤	٩	١٠

Exercise 4.

.١ ملگری يې يې؟
.٢ نوم مې تريسا ده.
.٢ ته به يې نوې شاگرده يې.
.٤ زده کوونکې يې يم.
.٥ ملگری يې ټول افغانان دي.
.٦ د امان تره يې مشر دی .
.٧ ماما يې د شلگر ملك دی.
.٨ مېړه يې اندړه ده.
.٩ يو خوريی يې د مجاهدينو قومندان دی.
.١٠ يو ورور يې هم په پېښورکې دی.

Exercise 5.

a. ٩
b. ٥
c. ٩
d. ١٠
e. ٨
f. ٧
g. ٧
h. ٨
i. ٧
j. ٤
k. ٩
l. ٦
m. ٢
n. ٦
o. ٢
p. ٥
q. ٢
r. ١٠
s. ٤
t. ٥
u. ٤
v. ٢
w. ٨
x. ٦

Exercise 6.

٢ = ١ + ١
٥ = ٢ + ٣
٤ = ١ + ٣
٧ = ٥ + ٢
٩ = ٦ + ٣

٢ = ٢ - ٤
٢ = ٥ - ٧
٥ = ٣ - ٨
١ = ١ - ٢
٧ = ٢ - ٩

٩ = ٣ x ٣
٢ = ١ x ٢
٨ = ٢ x ٤
٧ = ٧ x ١
١٠ = ٢ x ٥

Exercise 7. Variable answers.

Exercise 8.

1. متل
مست
مشهور
مخکه
منه

2. باغ
بل
ښخې
پښغله
پلار

3. خواږ
خوږه
څلور
څه معنا؟
څه وايي؟

4. ستړی
سندره
سندرې وای
ښايسته
ښه

Unit 5: هوا سخته توده ده

Unit Overview

In this unit, you will learn how to talk about the weather. You will also learn something about the seasons in Afghanistan.

You will also learn how to use adjectives, and how to ask for vocabulary items in Pashto.

Preview to Section 1: Dialogue

In this dialogue, Patang, who is new to the area, is complaining to David about the weather, and asking about weather at other times during the year.

Cultural Notes. Patang's comment at the end of the dialogue about the saying that rain is God's mercy is to be expected, given Afghanistan's geographical characteristics. The average rainfall in the country is about 13 inches per year, and in the desert areas to the southwest it rains as little as 2 inches a year. In the mountains, the rainfall is considerably more: the highest average is the Salang Pass, with 36 inches a year (compared to 42 inches per year in Washington, D.C.). The river and underground water systems formed from the rain and melted snow in the mountains are the only dependable source of water for agricultural areas. Direct rain is considered a bonus - the mercy of God.

Word Study. The word یاره in Patang's first line is the vocative form (the form you use when addressing someone) of the word یار. You have seen یار before, in the proverb چه خان يې په ياران يې. In this context, the word has nothing to do with friends; the most natural translation of the sentence would be something like "God, it's hot!"

The word لنده is the feminine form of the irregular adjective لوند which translates as 'wet'. Besides describing the air - David is commenting on the high humidity - it is also used to describe anything with water in it - لامده سرکونه are wet streets; لندي جامي are wet clothes, etc.

The word وی , as you saw it used in the previous unit, is used to express generally accepted facts. It is also used in talking about things that usually happen, e.g. the usual weather in the summer, people's habitual actions, etc., as opposed to something happening at the moment, for example:

'Patang is usually at the hospital.' پتنگ عموماً په روغتون کې وی.

'Patang is at the hospital (now) .' پتنگ په روغتون کې دی.

This distinction between usual and right now is made only with verbs meaning 'be', and only in the third person.

You have probably noticed the number of verb stems ending in [-ég-] -ېږ-. This is no coincidence: [-ég] -ېږ- (or [kég-] -کېږ after a vowel) is the intransitive suffix. [-aw-] -و- is the transitive suffix. You can see the difference by comparing the sentence [wā́wra worégi] واوره اورېږی "It snows" with the sentence from the landay in this unit [pə sar ye wā́wre worawī́] په سر يی واورې اوروی which translates literally as "At its summit He (God) causes snows to fall." The verb -کېږ translates pretty well as 'happen' or 'become'; -کو translates pretty well as 'do', as in "What work do you do?" Note that ېږ- is always the stressed syllable. Pashtuns regularly pronounce the syllable with [i] rather than [e] with the third person ending ([kī́gi] rather than [kégi] for کېږی, for example), and frequently the spelling reflects this pronunciation.

The phrase [guzā́ra ná kegi] گوزاره نه کېږی involves a noun, (گوزاره) which translates as 'getting along', followed by نه کېږی which translates as 'doesn't happen'. If you want to say the equivalent of 'I can't get along without..." you can use the weak possessive pronoun to modify گوزاره, as in

'I can't get along without Asad' بې له اسده مې گوزاره نه کېږی

The نه in the preposition بې له ... نه becomes just [a] ه and attaches to the previous word when that word ends in a consonant, e.g.

[be lə asáda] بې له اسده

[be lə laylá na] بې له ليلا نه

In the next unit, you will see other prepositions (all of them variations on له ... نه) in which the نه alternates with ه.

The phrase ... وايی چه is exactly parallel to English "They say ..."; it introduces a common saying.

Intensifiers. You have probably noticed that some adjectives do double duty as adverb intensifiers, i.e. they modify other adjectives, and translate as various shades of 'very'. So far, the words ښايسته, زيات, ښه, ډېر and سخت have been used to modify other adjectives. Here is how they compare in strength (the adverb بیخی is also included in the scale):

'rather'	بڼایسته
'very'	ډېر / ښه / زیات
'completely, totally'	بېخی / بیخی
'excessively'	سخت

So when Patang complains that the weather is سخته توده, it's very, very hot indeed. And when David says that winters are بڼایسته سوړ, they are not terribly cold. On the other hand, if the streets are بېخی بندېږی, they are getting completely blocked.

Preview to Section 2: Adjectives

As the notes mention, adjectives in Pashto must agree with the nouns they modify in gender, number and case, which means that each adjective can in principle have up to eight separate forms. Moreover, there are five classes of adjectives, as well as many, many irregular adjectives.

In this unit, adjective classes 1, 2, 3, 4 and 5 are given; all the adjectives that have been used in units 1 - 5 belong to one or the other of these classes. Other adjectives can be grouped into additional classes on the basis of the similarities among their plural and oblique forms, but there are so few in each class that it makes as much sense to call them irregular. As is the case with noun classes, our grouping of the adjectives is designed to make them as easy as possible for the English-speaking student to remember; other analyses of Pashto adjectives might be quite different.

The notion of eight forms per adjective is a terrifying prospect in the abstract, but in real life there are never that many, and the forms that do exist mimic the noun forms to such an extent that if you have learned the noun classes, the adjective classes are fairly simple. The feminine forms in Classes 1 - 3 are identical to F1 noun endings, for example; the oblique plural forms for both masculine and feminine in all the classes always end in [-o] و-, just like the nouns; masculine adjectives ending in [-ay] ی have the same endings as masculine nouns ending in ی-. And so on.

Remember that in sentences like ستړي مه شي / ستړی مه شی , in which the adjective is in the complement position in the sentence, the adjective has to agree with the subject. (When the subject is deleted, you can always figure out what it is from the verb ending.)

Preview to Section 3: Reading

Cultural notes. Nearly everyone in rural Afghanistan is involved in farming, and so the weather and the seasons dominate life to a much greater extent than in non-agricultural societies.

Spring is a cherished season, not only for its own sake but for the relief it brings from winter. Winters are bitter in some parts of Afghanistan, with temperatures averaging well below freezing in many of the Pashtun areas. The men have no work to do in the fields, and pass much of the idle time in endless conversation at the village mosque or guest house, or outdoors in a sunny spot sheltered from the wind. Families while away the time by entertaining other families - there is much cooking, conversation and story-telling. In hard times, there is not much to do but keep warm, ration the supply of food, and wait it out.

When spring comes (Nawroz is the vernal equinox, corresponding in the western calendar to March 21st), days lengthen and temperatures rise quickly. There is work to do in the fields, and it is again possible to work and play outside.

Word study. There are many feminine nouns in Pashto which are F1, but which frequently drop the final [a] in the direct singular form. Two of the nouns in the reading - ورځ and میاشت - are like this, and are correspondingly listed in the glossary as "F1-[a]".

The word مېله in connection with Gwəle Surkh is closer to English 'festival' than to 'picnic'. This festival focuses on spring ('Gwəle Surkh' translates literally as 'red flower', i.e. tulip) and also on a religious practice, in which faithful Moslems can gain merit at the tomb of Hazrat 'Ali in Mazar-i-Sharif. Festivities include a number of buzkashi matches (the famous Afghan game parallel to polo), one of them a formal affair arranged by the government.

Preview to Section 4: Asking for Vocabulary

The phrases shown in this section will allow you to ask for the Pashto equivalents of English words, or to ask for the Pashto word for something you can point to. The phrase ... ته څه وایی؟ is not used for objects far away.

Preview to Section 5: Diversions

If you have ever been in high mountains during the spring and summer, you have seen the effect of snowy peaks towering over vast fields of blooming wildflowers. This landay comments that it is God's love for and attention to the mountains that is responsible for the snow and flowers. Alternatively, it can be interpreted as a comment on God's power, that such extremes as snow and flowers can co-exist.

A literal translation of the first line is "The eye of God is on the high mountains".

Exercises

Exercise T1. Indicate whether the following sentences and questions are said by/addressed to Patang or Laylā.

	to Patang	to Laylā		to Patang	to Laylā
1.	_______	_______	6.	_______	_______
2.	_______	_______	7.	_______	_______
3.	_______	_______	8.	_______	_______
4.	_______	_______	9.	_______	_______
5.	_______	_______	10.	_______	_______

Exercise T2. Listen to the descriptions of weather, then indicate which season the speaker is probably speaking in.

	پسرلی	اوړی	منی	ژمی
1.	_______	_______	_______	_______
2.	_______	_______	_______	_______
3.	_______	_______	_______	_______
4.	_______	_______	_______	_______
5.	_______	_______	_______	_______
6.	_______	_______	_______	_______

Exercise T3. Are the statements true or false?

1. T F
2. T F
3. T F
4. T F
5. T F
6. T F
7. T F
8. T F
9. T F
10. T F
11. T F
12. T F
13. T F
14. T F
15. T F

Exercise T4. Write the dictated words.

1. ______ 2. ______ 3. ______

4. ______ 5. ______ 6. ______

7. ______ 8. ______ 9. ______

10. ______ 12. ______ 12. ______

13. ______ 14. ______ 15. ______

16. ______ 17. ______ 18. ______

19. ______ 20. ______

Exercise 5. The following sentences with possessive د phrases are taken from Unit 2. Substitute a weak pronoun possessive for each د phrase and rewrite the sentence.

١. غلځی صاحب د داود او جون ______
دپښتو ښوونکی دی.

٢. د امان ښځه، لیلا، پرستاره ده. ______

٣. د غلځی صاحب، امان او رابیا ______
کورنۍ په امریکا کې دی.

٤. د نورو کورنۍ په افغانستان ______
کې دی.

Exercise 6. Write out the answers to the questions discussed in class.

١. نن هوا څنگه ده؟ ____________________

٢. هوا په اوړی کې عموما څنگه وی؟ ____________________

٢. په ژمی کې هوا عموما څنگه وی؟ ____________________

٤. په ژمی کې واوره اورېږی؟ ____________________

٥. په اوړی کې باران اورېږی؟ ____________________

٦. په پسرلی کې هوا ښه وی؟ ____________________

Exercise 7.

1. Ask Rābyā if she is tired.

____

2. Ask Patang if he is healthy.

____

3. Tell Ghalzai Sahib that Aman and Layla are waiting for Asad.

____

4. Tell Asad that Theresa and Rābyā are sitting with Joan.

____

5. Tell Theresa that Aman is a very good poet.

____

6. Ask Aman if he is familiar with Laghman.

____

7. Ask Asad if Logar is prosperous.

____

8. Ask Layla if her (Layla's) sisters are strong and lively.

____

9. Tell Theresa that Layla is married.

____

10. Ask Theresa if she is the new Pashto student.

____

Exercise 8. Answer the following questions.

١. په پښتو کې 'class' ته څه وايي ؟ ______________________

٢. په پښتو کې 'proverb' ته څه وايي ؟ ______________________

٣. په پښتو کې 'sister' ته څه وايي ؟ ______________________

٤. په پښتو کې 'where' ته څه وايي ؟ ______________________

٥. په پښتو کې 'four' ته څه وايي ؟ ______________________

Exercise 9. Translate the following verb phrases.

1. I have ... __________
2. it's happening __________
3. you are doing ... __________
4. they sing ... __________
5. it's ripening __________
6. I go there __________
7. she wants ... __________
8. you're coming __________
9. we're talking __________
10. she's saying ... __________

Answer Key

Exercise T1.

	to Patang	to Layla
1.		x
2.		x
3.	x	
4.		x
5.	x	
6.		x
7.	x	
8.	x	
9.		x
10.	x	

۱. جوړه يې؟

۲. گومان كوم چه ډېره ښايسته نه يم.

۲. واده يې؟

٤. خواره يې؟

٥. اسد ته منتظر يې؟

٦. په لوگر كې بلده يم.

٧. له نورو ډاكترانو سره ناست يم.

٨. جوړ نه يم .

٩. ډېره سترې يم.

١٠. بيخي خوار يم.

Exercise T2.

	ژمی	منی	اوړی	پسرلی
1.			x	
2.	x			
3.				x
4.		x		
5.				x
6.	x			

۱. خلك ډېر زيات كار كوي. هوا ښه توده ده، خو باران نه اورېږي. كله كله باد لگېږي. بعضې مېوې او فصلونه پاخه شوي . خلك زيات كار كوي.

۲. خلك عموما په كور كې وي. هوا سخته سړه وي. واوره اورېږي او باد لگېږي.

٣. هوا دومره نرمه ده چه سړی غواړی درسته ورځ په باغونو کې
وگرځي. هر چېرې ښايسته گلان غوړېدلي او خلك مېلې كوي.

٤. هوا نرمه وي. ډېرې مېوې پخېږي. خلك ډېر زيات كار كوي.

٥. دا د كابل ښه موسم دی. هوا بيخي ښه وي. پېغلې نوې او ښايسته
جامې اغوندي. خلك غرو ته ځي او مېلې كوي.

٦. لارې په واورو بندې وي. كله كله ډېر سخت باد لگيږي. شپې
ډېرې سړې او اوږدې وي.

Exercise T3.

1. T
2. F
3. F
4. F
5. T
6. F
7. F
8. T
9. T
10. F
11. T
12. F
13. T
14. T
15. F

1. په اوړي كې بعضې مېوې پخېږي.
2. په ژمي كې هر څوك مېلې كوي.
3. په كابل كې پسرلی ښه موسم نه وي.
4. په اوړي كې هوا سړه وي.
5. د افغانستان په غرو كې ډېره زياته واوره اورېږي.
6. پتنگ توده هوا خوښوي.
7. په منی كې ټول فصلونه او مېوې پخيږي.
8. په اوړي كې هر څوك زيات كار كوي.
9. د گل سرخ مېله په مزارشريف كې كېږي.
10. د نوروز ورځ عامه رخصتي نه وي.
11. د ډېرو ملكونو خلك گل سرخ ته ځي.
12. په پسرلي كې مېوې پخېږي.
13. په ژمي كې د اسد كورنۍ باغونو ته نه ځي.
14. په افغانستان كې هر څوك باران خوښوي.
15. د منی اولې ورځې ته نوروز وايي.

Exercise T4.

1. استاد
2. اوسېدونکی
3. اوسېږې
4. ته
5. زما
6. ښه
7. صاحب
8. عربستان
9. لولم
10. مهربانی
11. هرڅوك
12. هغه
13. هوا
14. چه
15. اکثره
16. وعلیکم
17. ښه
18. ایران
19. منتظر
20. راځه کښېنه

Exercise 5.

۱. غلځی صاحب یې دپښتو ښوونکی دی.
۲. ښځه یې، لیلا، پرستاره ده.
۲. کورنۍ یې په امریکا کې دی.
٤. کورنۍ یې په افغانستان کې دی.

Exercise 6. Variable answers.

Exercise 7.

1. ستړې یې؟
2. جوړ یې؟
3. امان او لیلا اسدته منتظر دی.
4. تریسا او رابیا له جون سره ناستې دی.
5. امان ډېر ښه شاعر دی.
6. په لغمان کې بلد یې؟
7. لوگر اباد دی؟
8. خویندې یې پلوندې او مستې دی؟
9. لیلا واده ده.
10. ته د پښتو نوې شاگرده یې؟

Exercise 8.

۱. په پښتو کې 'class' ته صنف وايي.
۲. په پښتو کې 'proverb' ته متل وايي.
۳. په پښتو کې 'sister' ته خور وايي.
٤. په پښتو کې 'where' ته چېرې وايي.
٥. په پښتو کې 'four' ته څلور وايي.

Exercise 9.

1. لرم
2. کېږي
3. کوې
4. وايي
5. پخېږي
6. ورخم
7. غواړي
8. راخې
9. غږېږو
10. وايي

Unit 6: شنبې څه کوی؟

Unit Overview

In this unit, you will learn the days of the week, the traditional times of day, and time-telling by the clock. You will also learn to use the grammatical structures you already know to talk about what is happening when.

You will be introduced to Mullah Nasruddin, a well-known folk figure in Islamic society.

Preview to Section 1: Dialogue

In this dialogue, Asad is not very subtly trying to find a day and time when Theresa is free so he can take her out to dinner.

Cultural Notes. Pashtuns in Afghanistan use the Dari/Persian words for the days of the week, whereas Pashtuns in Pakistan use the Urdu equivalents. In Afghanistan, جمعه is the only full "weekend" day: before the Russian occupation, at least, the Afghan weekend consisted of Thursday afternoon and Friday. In farming areas, of course, one's leisure time is determined by the time of year.

On Afghan calendars, Saturday is the beginning of the week, just as Sunday usually starts out our weeks on the calendar.

Word Study. The word for Friday is ultimately from Arabic. The شنبې words are Persian; [yak], [du], [se], [char] and [panj] are the Persian numbers from one to five, respectively. The word [shámbe] شنبې for Saturday is used among educated Pashtuns; uneducated Pashtuns use the word [haftá] هفته, which also means 'week'.

وخت by itself is the ordinary word for 'day' as well as 'time'. Its opposite is شپه. The word وخته as in سهاروخته can be used with any of the time words, as in ماښام وخته ' early evening', and so on.

کتابخانه is a combination of the Pashto (ultimately Arabic) word for book, کتاب, followed by the Persian word for 'room' or 'house', خانه.

پروګرام , borrowed from English, translates better as 'plans'; an idiomatic translation of Asad's question د چهارشنبې په ماښام څه پروګرام لرې؟ is "Do you have any plans for Wednesday evening?"

The word for male guest is [melmá] مېلمه, as opposed to مېلمنه for female guest. In the phrase د ما مېلمه شه 'be my guest', the masculine form is customarily used regardless of the gender of the guest.

Preview to Section 2: Time Words and Phrases

The twenty-four hour clock, with hours and minutes, is a relatively recent phenomenon in Pashtun culture. The time words you are learning here have been used far longer and in rural areas (and in informal situations in urban areas) are still more widely used, than the more precise hour-and-minute system.

The terms are based on the position of the sun in the sky, and during the winter cover shorter periods during the day. The terms starting with [mā-] are derived from Persian words for prayer times (the Persian word for prayer was originally [namā́z]), which are themselves based on the position of the sun. Here is a more detailed description of the intervals:

morning, just after dawn	سهار
late morning	څاښت (مهال)
noon	غرمه
afternoon, sun still high in the sky	ماسپښين
late afternoon, almost sunset	مازديگر
dusk	ماښام
late evening, sky is dark	ماسختن
midnight	نيمه شپه

Preview to Section 3: Reading

The subject of the reading is Patang's busy work schedule at the university hospital. That formal medicine is not a part of traditional Pashtun society is reflected in the number of borrowings and neologisms in the vocabulary having to do with doctors and hospitals; the terminology of Pashtun health practices doesn't fit.

Word study. The word for 'patient', ناروغ , consists of the prefix [nā] نا meaning 'not, and the root روغ which is also in روغتون . The [nā] prefix shows up often: the word for 'late', for example, is [nā́wakhta] ناوخته, which consists of the نا prefix attached to وخته.

لږ is used with nouns that aren't counted, like دمه , so the plural forms don't occur. In the Kabul dialect, the masculine/feminine distinction disappears, which is why the phrase is لږ دمه instead of [laga dama] لږه دمه . In other dialects, the distinction is preserved.

خپل is used the same way 'own' (as in 'his own', 'her own', etc.) is in English: when you want to emphasize who something belongs to, and also to disambiguate sentences in the third person. As we mentioned in the discussion on weak pronouns, third person pronouns in sentences like

'Asad is going with his brother.' اسد يې له ورور سره ځي.

refer to people other than the subject: Asad is going with someone else's brother, not his own. If you want to say that Asad is going with his own brother, you use خپل, i.e.

'Asad is going with his own brother.' اسد له خپل ورور سره ځي.

خپل can be used with first and second person sentences also, instead of a weak pronoun, e.g.

'I'm going with my brother.'	زه مې له ورور سره ځم.
'I'm going with my own brother.'	زه مې له خپل ورور سره ځم.
'You're going with your brother.'	ته دې له ورور سره ځې.
'You're going with your own brother.'	ته دې له خپل ورور سره ځې.

In the reading, the use of خپل in the sentence

مازديګر خپلو استانانو ته درس ورکوي.

makes it clear that there are people working under Patang's direction rather than someone else's.

The preposition وروسته له ... نه behaves like بې له ... نه : The نه becomes just [a] ـه and attaches to the previous word when that word ends in a consonant, e.g.

[wrústa lə sínfa] وروسته له درسه

[wrústa lə māxāma] وروسته له ماښامه

Sometimes, as in the Have You Understood question #7, the وروسته isn't used. #7 translates as follows:

'From when until when does Patang work?'	پتنګ له څه وخته تر څه وخته پورې کار کوي؟

Preview to Section 4: Telling Time

The system described and practiced in this section is used only among educated Pashtuns, and only when there is a particular reason to be precise, e.g. in western contexts, or in discussing radio or bus schedules and the like. Under ordinary circumstances, the time-of-day words are used to make appointments, invite people to one's house, and carry out other business and social activities.

Preview to Section 5: Diversions

Mullah Nasruddin is a famous folk hero throughout the Islamic world. Countless stories revolve around him, some of them celebrating his wit, others displaying his putative stupidity. The story in this section displays the latter.

Each of the languages in the Islamic world has sayings which started out life as the punchlines to Nasruddin stories. In Pashtun society, Nasruddin, as a mullah, is celebrated for his greediness with regard to food: mullahs are traditionally always hungry.

Exercises

Exercise T1. Listen to the descriptions of Laylā's, Ghalzay Sahib's, and Rābyā's activities. Indicate on the chart below where each one goes on which days.

	رابیا :	غلځی صاحب :	لیلا :
شنبې			
یکشنبې			
دو شنبې			
سه شنبې			
چهار شنبې			
پنجشنبې			
جمعه			

Exercise T2. Listen to the following plans, then write the day and time mentioned.

	ورځ	وخت
١.		
٢.		
٣.		
٤.		
٥.		
٦.		
٧.		
٨.		
٩.		
١٠.		

Exercise T3. Write the number you hear.

.١ ________________________

.٢ ________________________

.٣ ________________________

.٤ ________________________

.٥ ________________________

.٦ ________________________

.٧ ________________________

.٨ ________________________

.٩ ________________________

.١٠ ________________________

Exercise T4. Who goes to restaurants, and when? Listen to the speaker and fill in as much of the chart as you can.

	څه وخت؟	په کومو ورځو؟
امان او لیلا :		
پتنګ :		
غلځی صاحب :		
رابیا :		
جون :		
داوود :		
تریسا :		
اسد :		

Exercise 5. Review of irregular nouns. Write the plural and oblique forms in the spaces provided.

Direct Singular	Direct Plural	Oblique Singular	Oblique Plural
افغان	________	________	________
تره	________	________	________
خور	________	________	________
رخصتي	________	________	________
پښتون	________	________	________
خوریی	________	________	________
پلار	________	________	________
ماما	________	________	________
اوبه	________	________	________
مجاهد	________	________	________
مور	________	________	________
ورور	________	________	________

Exercise 6. Alphabetize the following lists of words.

1. ورځ ________
   واوره ________
   ورته ________
   ورور ________
   ورونه ________
2. دی ________
   دفتر ________
   دوه ________
   دې ________
   دومره ________
3. افغان ________
   اباد ________
   اسد ________
   اتنونه ________
   استاد ________

4. ټال __________
ټالونه __________
ته __________
توده __________
ټول __________

5. حتی __________
خدای __________
جامې __________
خلك __________
چېړې __________

6. کورنۍ __________
کار __________
کوم __________
کال __________
کله کله __________

Exercise 7. Read the following passage and answer the questions.

رابیا د دوشنبې، سه شنبې او پنجشنبې په ورځ سهار وخته پوهنتون ته ځی. تر غرمې پورې درس وایی. غرمه له خپلو ملګرو سره کافتریا ته ځی، ډوډۍ خوری. ماښام کتابخانې ته ځی. ماسختن بیا کافتریا ته ځی، کافی څکی. بیا عموماً له اسد سره پنګ پانګ کوی او بیا کور ته ځی.

study *phr.* [dárs way-] -درس وای	coffee *n, F irreg* [kāfí] کافی
drink *vb.* [tsk-́] -څك	ping pong *n, M2* [píng pong] پنګ پانګ
whom *obl. form of* څوک [chá] چا	

١. په کومو ورځو رابیا په کافتریا کې ډوډۍ خوری؟

____

٢. له چا سره پنګ پانګ کوی؟ ____________________

٣. د دوشنبې، سه شنبې او پنجشنبې په ورځ رابیا ماښام څه کوی؟

____

٤. ماسختن کافی چېرې څکی ؟ ____________________

٥. څه وخت کتابخانې ته ځی؟ ____________________

Answer Key

Exercise T1.

	رابیا:	غلځی صاحب:	لیلا:
شنبې:	کار کوی	په کور کې وی	په کور کې وی
یکشنبې:	په کور کې وی	په کور کې وی	کار کوی
دو شنبې:	صنف ته ځی	درس ورکوی	کار کوی
سه شنبې:	صنف ته ځی	په دفتر کې وی	کار کوی
چهارشنبې:	کار کوی	درس ورکوی	کار کوی
پنجشنبې:	صنف ته ځی	په دفتر کې وی	کار کوی
جمعه:	کار کوی	درس ورکوی	په کور کې وی

لیلا په روغتون کې کار کوی. لیلا پرستاره ده. لیلا د یکشنبې، دو شنبې، سه شنبې او چهارشنبې په ورځ په خپل دفتر کې کارکوی.

غلځی صاحب په پوهنتون کې استاد دی. د جمعی، دو شنبې او چهارشنبې په ورځ درس ورکوی. د سه شنبې او پنجشنبې په ورځ په دفتر کې کار کوی. د شنبې او یکشنبې په ورځ په کور کې وی.

رابیا په پوهنتون کې شاگرده ده. کار هم کوی. د دو شنبې، سه شنبې او پنجشنبې په ورځ صنف ته ځی. د چهارشنبې، جمعی او شنبې په ورځ دفتر ته ځی. د یکشنبې په ورځ کار نه کوی.

Exercise T2.

	وخت	ورځ		وخت	ورځ
١.	ماسپښين	یکشنبې	٦.	ځاښت	یکشنبې
٢.	ماښام	سې شنبې	٧.	مازدیگر	چارشنبې
٣.	غرمه	پنجشنبې	٨.	ماښام	شنبې
٤.	ځاښت	دو شنبې	٩.	سهار	پنجشنبې
٥.	ماښام	جمعه	١٠.	ماسختن	دو شنبې

١. امان او لیلا د شنبې په ورځ ماسپښين نوی کارته ځي.
٢. پتنگ د شنبې په ماښام سینما ته ځي .
٣. اسد او ملگری يې د پنجشنبې په غرمه په کافتریا کې مجلس کوی.
٤. لیلا د دوشنبې په ورځ سهار وخته کار ته ځي .
٥. لیلا د جمعې په ماښام د اسد مېلمنه ده .
٦. ته د یکشنبې په ورځ ځاښت مهال فوتبال کوې؟
٧. دوی د چارشنبې په مازدیگر کتابخانې ته ځي.
٨. زه د شنبې په ماښام لیلا سینما ته بیایم.
٩. امان د پنجشنبې په ورځ ځاښت مهال ډاکټرته ځي.
١٠. اسد د دوشنبې په ورځ ماسختن تریسا سره کتابخانې ته ځي.

Exercise T3.

١. ٢٤ د پتنگ پلار څلېریشت اسونه لري.
٢. ٣٠ اسد دېرش کتابونه لري.
٣. ١٧ غلځی صاحب اوه لس شاگردان لري.
٤. ٤ د پتنگ پلار څلور کورونه لري.
٥. ٢٦ اسد شپږویشت ورځې په نیویارك کې وی.
٦. ٧ امان اوه امریکایی ملگری لري.
٧. ١٢ لیلا دوولس شپې په ورجنیا کې وی.
٨. ١٥ اسد پنځلس کتابچې واخستې.
٩. ١ خدای یو دی.
١٠. ١٢ هر کال دوولس میاشتې لري.

Exercise T4.

	څه وخت؟	په کومو ورځو؟
امان او لیلا :	-	نه ځی
پتنګ :	غرمه	هره ورح
غلځی صاحب :	؟	هره یکشنبې
رابیا :	شپه	چهارشنبه، جمعه، شنبې
جون :	غرمه	هره ورځ
داوود :	شپه	هره ورځ
تریسا :	ماښام	جمعې
اسد :	ماښام	جمعې او شنبې

د مجلس ملګری اکثره رستوران ته ځی . پتنګ او جون هره غرمه په کافتریا کې ډوډۍ خوری. اسد د جمعې او شنبې په ماښام په رستوران کې ډوډۍ خوری. غلځی صاحب له خپلې کورنۍ سره هره یکشنبې رستوران ته ځی. داود هره شپه له خپل ملګری سره په رستوران کې ډوډۍ خوری. رابیا هره چهارشنبې، جمعه او شنبې وروسته له کاره رستوران ته ځی. تریسا اکثره د جمعې په ماښام له خپلو ملګرو سره رستوران ته ځی. امان او لیلا هیڅکله رستوران ته نه ځی.

Exercise 5.

Direct Singular	Direct Plural	Oblique Singular	Oblique Plural
افغان	افغانان	افغان	افغانانو
تره	ترونه	تره	ترونو
خور	خویندې	خور	خویندو
رخصتی	رخصتۍ	رخصتی	رخصتیو
پښتون	پښتانه	پښتانه	پښتنو
خوریی	خوریان	خوریی	خوریانو/خوریو
پلار	پلرونه	پلار	پلرو/پلرونو
ماما	ماماگان	ماما	ماماگانو

Exercise 5. (cont.)

Direct Singular	Direct Plural	Oblique Singular	Oblique Plural
(اوبه)	اوبه	(اوبه)	اوبو
مجاهد	مجاهدین	مجاهد	مجاهدینو
مور	میندې	مور	میندو
ورور	ورونه	ورور	ورونو

Exercise 6.

1.	2.	3.	4.	5.	6.
واوره	دفتر	اباد	توده	جامې	کار
ورته	دومره	اتنونه	ته	چېرې	کال
ورځ	دوه	استاد	ټال	حتی	کله کله
ورور	دی	اسد	ټالونه	خدای	کورنۍ
ورونه	دې	افغان	ټول	خلك	کوم

Exercise 7.

۱. د دوشنبې، سه شنبې او پنجشبې په ورځ په کافتریا کې دوډۍ خوری.

۲. له اسد سره پنگ پانگ کوی.

۲. ماښام کتابخانې ته ځی.

٤. په کافتریا کې کافی څکی.

۲. ماښام کتابخانې ته ځی.

Unit 7: زه به آشك را وغواړم.

Unit Overview

In this unit, you will learn something about Afghan food, in particular the names and contents of some of the best-known Afghan dishes. You will also be introduced to the perfective form of some of the verbs you know, as the first step in learning the very complex Pashto verb system. You will then learn how to use these perfective verb forms in commands and in statements about the future.

Preview to Section 1: Dialogue

This dialogue takes place at the Kabul Caravan, an Afghan restaurant located in Arlington, Virginia. Asad and Theresa are looking at the menu and discussing what to have.

Cultural Notes. It is impossible now to separate out the Turkic, Persian, Pashtun, Indian, Pakistani and Arabic elements in Afghan cuisine. Dishes made with flour (they are essentially pasta-like dishes) like *mantu,* are traditionally thought to have originated among the Turkic peoples. Otherwise, the *chalaws* and *palaws* and *kabābs* are found throughout the Islamic world in one form or another, with the dishes and the spellings varying. Theresa and Asad wind up ordering the two most famous and unequivocally Afghan dishes, *qabili palaw* and *aushak*.

Sometimes the Pashto and Dari names for a particular dish are identical; sometimes they are not. In Exercise 7 at the end of the unit, you will find descriptions of several dishes the names of which are the same in the two languages.

Some Afghan dishes are supposed to be hot (spicy), and some are not. A Pashtana cook preparing one of the hot dishes will approach the spices the same way that American cooks approach the spices in chili. If she knows that the people she's cooking for like the dish very hot, she will add lots of pepper to it; if she doesn't know the tastes of the people, she adds a little pepper, then serves some on the side in case someone likes the dish hotter. The Kabul Caravan deals with the problem by adding a dish of green pepper sauce to the salt and pepper and other standard condiments on the table.

The ingredients available to Afghan cooks in the west differ in many ways from Afghan ingredients: animals and their diets aren't exactly the same from one continent to the other, and the varieties of rice, wheat, herbs and spices vary considerably from Asia to the west. Despite these difficulties, resourceful Afghan cooks come up with recognizable and certainly enjoyable Afghan food.

Word study. A پلو is a dish made with rice in which the rice has been cooked with the other ingredients and is therefore colored by those ingredients. (The rice is usually cooked with meat juices in a پلو but sometimes it's cooked with vegetables.) A چلو, on the other hand, is a dish made with rice which has been cooked separately, and is white or - in the case of the Kabul Caravan - green from the spinach water it is cooked in. کباب is simply roasted or grilled meat; the meat has not necessarily been cut up into pieces. کباب can be made from lamb, mutton or beef; lamb is preferred.

The words for Afghan dishes are all mass nouns - nouns referring to things that can't be counted. Examples of English mass nouns are rice, water, wine, etc. In English, mass nouns do not occur in the plural (except under special circumstances, e.g. "The *palaws* of Afghanistan are famous throughout the world".) Some Pashto mass nouns occur only in the singular, for example all the words in this unit for Afghan dishes, and some occur only in the plural, for example اوبه and بېر.

The phrase وایه څه شی خورې؟ is literally "Say what thing you eat". It is one of the phrases used to invite someone to choose something to eat.

The word چه regularly translates as English 'that'. As in English, it occurs after verbs and introduces clauses. Sometimes these sentences with چه translate almost word-for-word into English, for example:

'They say that rain is a gift of God.'	وایی چه باران د خدای رحمت دی.
'They say that the Kabul Caravan restaurant cooks very good Afghan food.'	وایی چه کابل کاروان رستوران ښه افغانی ډوډۍ پخوی.
'Its meaning is this, that sisters look like brothers.'	معنا یې دا ده چه خور وروړ ته ورته وی.

In other sentences, however, the meaning of the sentence as a whole is transparent but the translation into English has to be fixed up. For example:

پلار مې غواړی چه یو بل باغ هم واخلی.

Literal: My father wants that he (will) buy another orchard.

Idiomatic: My father wants to buy another orchard.

کله کله دومره زیاته واوره اورېږی چه سړکونه بېخی بندېږی.

Literal: Sometimes that much heavy snow falls that the streets are completely blocked.

Idiomatic: Sometimes such heavy snow falls that the streets are completely blocked.

Theresa's caution to Asad in the dialogue falls in this latter set of sentences:

ته ودرېږه چه څه شی لری؟

Literal: You wait that what do they have?
Idiomatic: 'Wait, let's see what they have.'

The word هرڅه 'everything' comes from هر 'every' and څه 'what'. It's parallel to هر ځوك 'every' + 'who' = 'everyone'.

The phrase ښه ایسی is used to express liking. An English translation fairly close to the literal Pashto expression is 'seem good to ...' The sentences in the dialogue are as follows:

'What do you like?'/'What seems good to you?'	څه شی دې ښه ایسی؟
'What do you like?'/'What seems good to you?'	ستا څه شی ښه ایسی؟
'I like kebab and aushak...'/'Aushak and kebab seem good to me.'	زما کباب او آشك ښه ایسی.

The [xə] ښه in ښه ایسی agrees with the subject of the sentence, i.e. whatever it is that is liked or seems good. The following sentence, with a feminine subject, shows the agreement:

'Patang likes coffee.' د پتنګ کافی ښه ایسی.

To say someone doesn't like something, insert the negative نه before the verb, e.g.

'Aman doesn't like coffee.' د امان کافی ښه نه ایسی.

'I don't like coffee.' کافی مې ښه نه ایسی.

The word را is an adverb meaning 'here' in reference to the speaker. It is the را in the verb راځ- 'come'. Theresa's statement زه به اشك را وغواړم, translates literally as "I will ask [them to bring] aushak here,' and idiomatically as 'I will order aushak.'

درېږ- has several meanings, among them 'stand', 'stand up', 'stop', and 'wait'. غواړ-, also has several meanings: 'want' - غواړ, which you learned in Unit 4, as well as 'ask for', 'order' (as in a restaurant), and 'invite', as you will see in the reading for this unit.

Preview to Section 2: The Perfective Form of Simple Verbs

You will recall from Unit 3 that the Pashto verb system involves tense (present and past) and aspect (imperfective and perfective*). All expressions using verbs will use one or the other of the combinations of tense and aspect:

Present Imperfective	Past Imperfective
Present Perfective	Past Perfective

The verb expressions you have been using up to now have been in the present imperfective tense. In this section and the next, you will start learning how to say commands and statements about the future, both of which utilize the present perfective forms of verbs.

As is mentioned in Note 2 under the examples, verbs in the perfective aspect usually refer to actions that have a starting and ending point. (The term 'perfective' is an old traditional grammar term, and refers to verbs reflecting completed action: cf. the English present perfect, past perfect and future perfect tenses.) While this semantic definition of the perfective aspect is useful to the native Pashto speaker, it is probably easier for the Pashto language learner to think of aspect in terms of form only - i.e. to remember that most commands and future statements are formed with the present perfective, that the present tense is formed with the present imperfective, and so on.

There is another feature of the verb system that must be dealt with. Pashto verbs can be grouped into three categories depending on the way the imperfective aspect is formed:

Simple verbs
Derivative verbs
Doubly irregular verbs

In this unit, you are learning how to use the present perfective forms of simple verbs. In Unit 8, you will learn how to use the present perfective forms of derivative verbs, and in Unit 9 you will learn how to use the present perfective forms of doubly irregular verbs. Then, in Units 12 - 14, you will learn how to use the past imperfective and past perfective forms of all these types of verbs.

We have been using the present imperfective forms of verbs (with a dash instead of one of the personal endings) as their citation forms, e.g. -ځی, -درېږ, etc., because it was this form of the verb that was taught first. In this respect we differ from the usual practice in Pashto grammar. Pashtuns usually use the past imperfective form as the citation form.

Simple verbs you know are listed in Note 4 under the examples on page 82 of the Textbook.

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* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.

Preview to Section 3: Commands

As we mentioned earlier, the various forms of the verb are used in the formation of different verb constructions. The present/perfective base of the verb is used in the formation of ordinary commands and statements about the future.

Note the careful use of the term 'ordinary' in describing these commands. There are commands formed with the present imperfective base of the verb, the one used for the simple present tense. These commands are not ordinary: they either carry the meaning "Continue to do x", or they are more intense than the parallel command with the perfective. So [darégal] درېږه, the command with the present imperfective base, means either "Continue to stop', which doesn't fit very many situations in the real world, or something like "Stop, dammit!" The "continue to ..." meaning reflects the semantic base of the perfective/imperfective distinction, but the intensifying effect doesn't fit into the distinction at all.

Ordinarily, the singular/plural distinction among commands is a number distinction only. Unlike many other Indo-European languages, Pashto does not ordinarily use the plural command in singular situations to be polite. In educated circles, however - especially among those who know other languages - you will frequently hear the plural command form used in singular contexts to be polite or to show deference.

There is no way to tell from the present imperfective form of the verb whether it is simple, derivative or complex. If you are out in the field learning new Pashto vocabulary, the most reliable way to discover the kind of verb you are working with is to ask how you use the verb in a command to someone. If the command turns up with a و in front, you know your new verb is a simple one.

You have seen the present perfective form of اخل- before, in the sentence

پلار مي غواړی چه يو بل باغ هم واخلی.

Another use of the present perfective form of verbs is in clauses introduced with چه.

You are probably thinking that these commands are more complex than they need to be, and so will be happy to be told that in other Pashto dialects, the system of commands has simplified itself somewhat.

Preview to Section 4: Future Expressions

This section presents another use of the present perfective form of the verb: in future expressions with the particle به. Again, note the careful use of the term 'ordinary": به used with the present imperfective form of a verb results in a phrase parallel to English future continuous, for example

'Asad will be standing.' اسد به درېږی.

The particle به behaves like the weak posessive pronouns, in that it must come after the first stressed element in the sentence. Note that when there's به as well as a weak pronoun in a sentence, به comes first. Pay careful attention to the examples with اخل- in which the negative particle comes between the [wā] وا , which looks to be part perfective marker and part the first syllable of the verb, and the [khli] خلی which is the rest of the verb.

Preview to Section 4: Reading

In this reading, Aman is talking about preparations for a party that he and Laylā are going to give. Aman and Layla live in the northern Virginia area adjacent to Washington, D.C. Not very far away is Virginia farmland, from which whole lambs and fresh produce can be bought directly from farmers.

Word study. There are two more examples of [tse] چه in the reading, both of them parallel to the sentence about wanting to buy an orchard. Note that in all three sentences, the verb after the [tse] چه is in the present/ perfective form.

سبا نه بل سبا به اسد ولېږو چه د ورجينيا په کوم فارم کې يو بنه
لوی پسه واخلی.

'Day after tomorrow we'll send Asad to buy a good-sized lamb at a farm in Virginia.'

داود ته به تېليفون وکړو چه بير په واشنگتن کې واخلی او سبا مابنام
يې راولېږی.

'We'll call David to buy beer in Washington and bring it here tomorrow evening.'

The phrase تېليفون کو- 'make a phone call' is transitive, but the object of the verb is not the object of the phone call! The object of the verb is تېليفون the object of the call is in a prepositional phrase with ته, for example

Literal: 'I'm making a telephone [call] to Asad.' اسد ته تېليفون کوم.
Idiomatic: 'I'm calling Asad.'

In Pashto, سلاته refers to a salad made of raw vegetables only, like the dinner salad one eats along with the entree. Dishes like American tuna or chicken salads would be called something besides a 'salata'.

سبا نه بل سبا, which translates literally as 'not tomorrow, the other tomorrow', simply means the day after tomorrow, as does just بل سبا.

[khpә́la] خپله, ..self', can occur with any of the pronouns or any noun, for example

'Do you yourself give Pashto lessons?' ته خپله پښتو درس ورکوي؟

'Patang himself does operations.' پتنگ خپله عملیات کوی.

Don't confuse this intensive خپله with the reflexive خپله which is the feminine form of the adjective, as in the sentence in the reading, لیلا به خپله ملگري زرینه هم راوغواری. in which Laylā is inviting her friend Zarina to the party. As in English, the intensive خپله goes right after the noun or pronoun; the reflexive خپله goes before the noun it modifies.

سودا translates most exactly as 'goods', i.e. anything you can buy at a market. 'Goods' is a much more formal term in English than سودا is in Pashto, however. If Aman were speaking English in this reading, he would probably say 'stuff'. By the same token, 'abundant' is more formal than the Pashto پرېمانه. پرېمانه کباب translates best as 'a lot of kabab'.

سودا, بادام, پسته, and بیر are mass nouns. سودا and پسته are always singular; بیر and بادام are always plural.

Preview to Section 5: Diversions

The measurements for this recipe for Qabili Palaw are taken from Tess Williams' *The Complete Middle East Cookbook*, published by McGraw-Hill in 1979, along with a preliminary cooking of the rice that works with the long grain rice available in the U.S. The cooking process was dictated by a Pashtana cook, who cautions that there are as many variations in Qabili Palaw as there are villages in Afghanistan. She points out that her recipe includes more almonds than usual because she likes almonds.

The rice in a well-prepared Afghan dish is light and fluffy. The dishtowel placed across the top of the pot during the last bit of cooking is there to seal in the steam. When the rice is being cooked in huge pots, a dough is made to seal the space between lid and pot.

Char Masala translates as 'four spices', and can refer to any combination of spices. Here is the recipe from *The Complete Middle East Cookbook*, which for unspecified reasons includes five spices. Our Pashtana cook would eliminate the nutmeg.

Traditional Afghan cooks do not, of course, have blenders; if you want to grind the spices the traditional way you can use a mortar and pestle.

Char Masala

5 cardamom pods
1/2 teaspoon whole cloves
2 pieces cinnamon bark, each about 3 in. long
2 tablespoons cumin seeds
1 teaspoon black cumin seeds
1/2 nutmeg, grated

1. Combine all spices except nutmeg in a small pan and roast over medium heat, stirring occasionally, until spices smell fragrant. Remove to a plate and cool.
2. Remove pods from cardamoms and discard. Place roasted spices with cardamom seeds in jar of blender and blend to a fine powder.
3. Grate nutmeg and add to ground spices. Store in a sealed jar.

Exercises

Exercise T1. Listen to the following utterances, and mark whether they are sentences or questions.

1. Sentence Question
2. Sentence Question
3. Sentence Question
4. Sentence Question
5. Sentence Question
6. Sentence Question
7. Sentence Question
8. Sentence Question
9. Sentence Question
10. Sentence Question

Exercise T2. Listen to the following descriptions, then write what each person is going to eat or drink.

۱. ځوك ؟ څه شی ؟

__________ ____________________

__________ ____________________

__________ ____________________

۲. ځوك ؟ څه شی ؟

__________ ____________________

__________ ____________________

__________ ____________________

۳. ځوك ؟ څه شی ؟

__________ ____________________

__________ ____________________

__________ ____________________

Exercise T3. Listen to the following sentences, then write what day and what time the speaker mentions.

	په کومې ورځې؟	څه وخت؟
١.	____________	________________
٢.	____________	________________
٣.	____________	________________
٤.	____________	________________
٥.	____________	________________
٦.	____________	________________
٧.	____________	________________
٨.	____________	________________
٩.	____________	________________
١٠.	____________	________________

Exercise T4. Listen to each of the following commands, then mark whether the command is addressed to one person or more than one.

1. to one person to more than one
2. to one person to more than one
3. to one person to more than one
4. to one person to more than one
5. to one person to more than one
6. to one person to more than one
7. to one person to more than one
8. to one person to more than one
9. to one person to more than one
10. to one person to more than one

Exercise 5. Write out the commands in Practice Exercise 4, on page 84 of the Textbook.

1. ________________________
2. ________________________
3. ________________________
4. ________________________
5. ________________________
6. ________________________
7. ________________________
8. ________________________
9. ________________________
10. ________________________

Exercise 6. The verb [gərdzeg-] - گرځېږ is a simple verb. Fill out the paradigms below.

Present imperfective:

1 sg: ____________ *1 pl:* ____________

2 sg: ____________ *2 pl:* ____________

3 sg: ____________ *3 pl:* ____________

Present perfective:

1 sg: ____________ *1 pl:* ____________

2 sg: ____________ *2 pl:* ____________

3 sg: ____________ *3 pl:* ____________

Exercise 7. The Pashto names of some of the dishes served at the Kabul Caravan are listed below. Below them the menu descriptions of the dishes are given, with the name of the dish in the transcription used by the restaurant. Find the Pashto equivalent of the transcribed name for each dish, and write it on the line next to the Persian name.

بانجان چلو
گوش فیل
آشك
بغلاوه
سبزی پلو
آش

کباب
ماشاوه
فرنی
شامی کباب
سبزی
کدوچلو

سلاته
منتو
قابلی پلو
زمردچلو
کدوپلو

Aush ______________________
Noodle and vegetable soup with yogurt, mint, spices, and ground beef

Mashauwa ______________________
Combination soup of vegetables with spices and ground beef

Quabile Palow ______________________
Delicately seasoned pieces of lamb under a mound of saffron rice, topped with carrot strips, pistachios, almonds and raisins

Zamarud Chalow ______________________
Spinach with lamb and spices, served with rice which is cooked with spinach water

Shamy Kabab ______________________
Ground beef, chickpeas, and spices broiled with vegetables on a skewer and served with rice

Kabab ______________________
Chunks of lamb or beef, marinated in spices, broiled with vegetables on a skewer, and served with rice

Kadu Chalow ______________________
Sauteed pumpkin cooked with lamb and tomato and onions, served with green rice which is cooked in spinach water

Banjan Chalow ______________________
Eggplant cooked with lamb, tomatoes, onions, and spices, served with green rice which is cooked in spinach water

Aushak ______________________
Portion of scallion-filled dumplings with meat sauce and yogurt, sprinkled with mint
Manto ______________________
Ground beef with onions, filled dumplings with yogurt and sprinkled with coriander

Sabzi ______________________
Spinach with sauce, spices and garlic

Salata ______________________
Salad of cucumber, lettuce and tomato in house dressing

Sabzi Palow ______________________
Spinach with sauce, spices and garlic served with rice, salad and bread

Kadu Palow ______________________
Sauteed pumpkin with yogurt and brown rice, served with bread and salad

Baughlauwa ______________________
Paper thin layers of syrup-soaked pastry with walnuts

Firnee ______________________
Afghan pudding with almonds and pistachios

Gosh-E-Feel ______________________
Thin pastry, the shape of an elephant's ear

Exercise 8. Read the following passage for information and enjoyment.

د کابل په ښار کې د کباب دوکانونه ډېر زيات دي. کباب د افغانانو
ډېر ښه ايسي. ډېر خلك د غرمې ډوډۍ د کباب په دوکانونو کې
خوري. کباب له ډوډۍ سره يوځای خرڅېږي. کباب ډېر ډولونه لري،
خو خلك اکثره تکه کباب او قيمه کباب خوري.

Nouns

city *M2* [xār] ښار

shop *M2* [dukān] دوکان

bread *F2* [ḍoḍáy] ډوډۍ

kind *M2* [ḍáwal] ډول

Adverb

together [yáwdzāy] يوځای

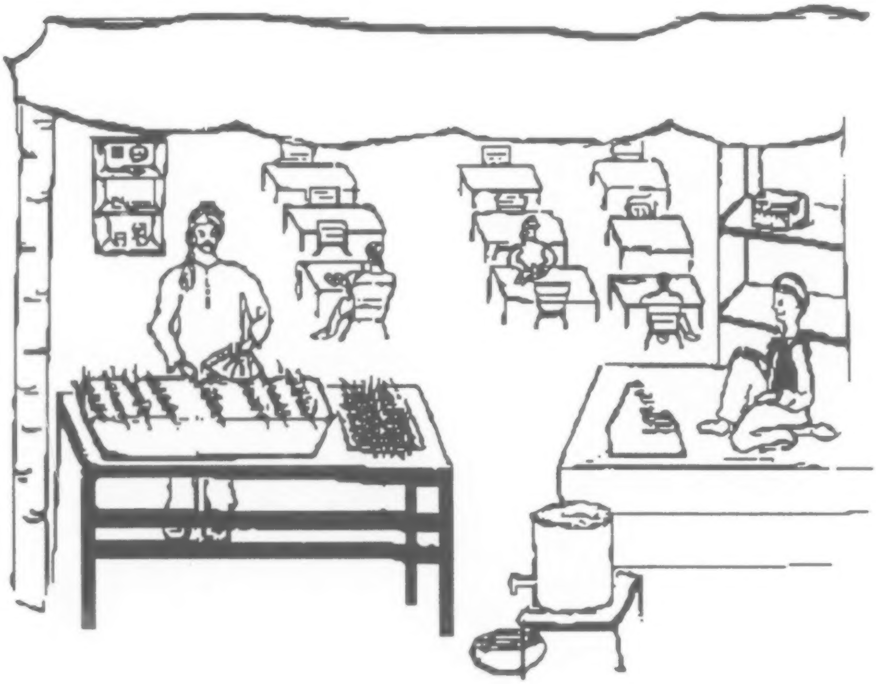
Verb

is sold [khartségi] خرڅېږي

Afghan dishes

Small pieces of meat grilled on skewers, i.e. shish kebab. *n, M2.* [tiká kabāb] تکه کباب

Shish kebab with ground meat. *n, M2* [qemá kabāb] قيمه کباب



Answers

Exercise T1.

۱. (Sentence) هر څوك به مېلمستيا ته ور وغواړی.
۲. (Question) داود به بير واخلی؟
۳. (Question) ليلا او زرينه به په بازار کې سودا واخلی؟
٤. (Question) اسد به پسه چېرته واخلی؟
٥. (Sentence) بير به وڅکی.
٦. (Sentence) هر څوك به په مېلمستيا کې افغانی جامې واغوندی.
۷. (Sentence) رابيا به په مېلمستيا کې اتڼ وکړی.
۸. (Sentence) ليلا او زرينه به قابلی پلو پوخ کړی.
۹. (Question) داود ته به تېليفون وکړو؟
۱۰. (Sentence) لنډۍ ووايم.

Exercise T2.

۱.

څوك ؟	څه شي ؟
داود	قابلی پلو
جون	سلاته
زه	کباب

۲.

څوك ؟	څه شي ؟
داود	بير
تريسا	کافی
جون	کافی

۳.

څوك ؟	څه شي ؟
تريسا	زمرد چلو
اسد	آشك
پتنګ	قابلی پلو

١. په افغاني رستوران کې ناست يو. ډوډۍ به راوغواړو. داود به قابلي پلو را وغواړي. د جون د پسه غوښه نه ايسي. قابلي پلو به ونه خوري. سلاته را وغواړي. زه به کباب را وغواړم.

٢. په کافتريا کې ناست دي. داود به بير وڅکي. تريسا او جون بير نه څکي. مافي څکي.

٣. تريسا، اسد او پتنگ په کابل کاروان کې دي. تريسا به زمرد چلو راوغواړي. اسد به آشك راوغواړي. پتنگ به قابلي پلو راوغواړي.

Exercise T3.

١. شنبه ماښام
٢. سبا ماسپښين
٣. چارشنبه سهار
٤. نن ماسپښين
٥. شنبه ماښام
٦. پنجشنبه مازديگر
٧. جمعه ؟
٨. شنبه ماښام
٩. دوشنبه ماښام
١٠. يکشنبه څاښت مهال

١. اسد به د سې شنبې په ماښام پسه واخلي.
٢. سبا ماسپښين به واوره و اورېږي.
٣. د چارشنبه په سهار به مې کورنۍ موټر واخلي.
٤. نن ماسپښين به خپل ملگری وگورم.
٥. پتنگ به د شنبه په ماښام د امان او ليلا په کور کې ډوډۍ وخوري.
٦. د پنجشنبه په مازديگر به داود له خپلې ملگرې سره بير وڅکي.
٧. د جمعې په ورځ به ليلا او زرينه پخلی وکړي.
٨. هر څوك به د شنبه په ماښام د ليلا او امان په مېلمستيا کې
پرېمانه ډوډۍ وخوري.
٩. د دوشنبې په ماښام به مې ملگرې وگورم.
١٠. د يکشنبې په ورځ څاښت مهال به خپل خوريي راولېږي.

Exercise T4.

1. to one person
2. to more than one
3. to more than one
4. to one person
5. to one person
6. to one person
7. to more than one
8. to more than one
9. to more than one
10. to more than one

١. راځه چه دمه وکړو.

٢. بیر مې کورته ولېږئ.

٣. نن رخصتی ده. درس مه لولئ.

٤. راځه چه بیر وڅکو.

٥. سبا امتحان لرې. درس ولوله.

٦. داود او جون مېلمستیا ته راولېږه.

٧. د امتحان په باره کې مه غږېږئ.

٨. مه درېږئ.

٩. اتڼ را وښیئ .

١٠. پرېمانه قابلی پلو پوخ کړئ.

Exercise 5.

١. سندره ووایه

٢. آشك راوغواړه.

٣. درس ولوله.

٤. پرستاره وگوره.

٥. ملگرې دې وغواړه.

٦. په لیلیه کې مه اوسېږه.

٧. افغانی جامې مه اغونده.

٨. د امتحان په باره کې مه غږېږه.

٩. اوبه مه څکه.

١٠. مرچ مه خوره.

Exercise 6.

Present imperfective:				*Present perfective:*			
1 sg:	گرځېږم	*1 pl:*	گرځېږو	*1 sg:*	وگرځېږم	*1 pl:*	وگرځېږو
2 sg:	گرځېږې	*2 pl:*	گرځېږئ	*2 sg:*	وگرځېږې	*2 pl:*	وگرځېږئ
3 sg:	گرځېږی	*3 pl:*	گرځېږی	*3 sg:*	وگرځېږی	*3 pl:*	وگرځېږی

Exercise 7.

Aush	آش
Mashauwa	ماشاوه
Quabile Palow	قابلی پلو
Zamarud Chalow	زمردچلو
Shamy Kabab	شامی كباب
Kabab	كباب
Kadu Chalow	كدوچلو
Banjan Chalow	بانجان چلو
Aushak	آشك
Manto	منتو
Sabzi	سبزی
Salata	سلاته
Sabzi Palow	سبزی پلو
Kadu Palow	كدوپلو
Baughlauwa	بغلاوه
Firnee	فرني
Gosh-E-Feel	گوش فيل

Unit 8: په پله تېر شه.

Unit Preview

The topic for this unit is giving and understanding directions. You will learn the vocabulary for direction-giving, and the ordinal numbers. You will learn about derivative verbs, and how to use them in commands and future expressions. As a diversion, you will learn a proverb about asking directions.

Preview to Section 1: Dialogue

In this dialogue, Aman is inviting Patang to the party he and Layla were planning in last unit's reading. Patang asks for directions to Aman and Layla's house in Virginia.

Cultural Notes. Aman's interjected درست؟ is one of the ways a Pashto speaker "punctuates" a long list of instructions. He could also have asked [xa?] ښه؟ with the same effect. Parallels in English are "Okay?" or "Right?" Patang's interjected ښه is how a Pashto speaker indicates that he is following the content. Parallels in English are "Yeah.." or "Uh-huh.." or nods at appropriate places.

Word Study. کره is the same as کورته or په کور کې. کره is used when the possessor(s) of the house are clearly mentioned, as in the phrase in Aman's question,

د شنبه په ماښام دوډۍ ته زمونږ کره راتلای شې؟

The Pashto word for 'mile' has a form with a final [a] ه the three times it occurs in the conversation between Amān and Patang. The ه is the ending required on masculine nouns ending in consonants when they are modified by numbers. (څو is considered a number.) Note the phrases in the dialogue:

نژدې دوه میله نور... لاړ شه.
...ټوله لاړ به څو میله وی؟
پنځلس میله به وی.

The term مارکټ, as it is used in Pashto, is not parallel to our 'market': it refers to a group of shops in an enclosed area, i.e. American shopping centers or malls.

لار in the context of Patang's question means 'way'; it also means 'road'. In rural Pashtun country, a لار refers to any road or path. لار is one of those F1 nouns like ورخ which drop the final ه in the direct singular.

The [a] ه that gets added on to the noun in the preposition تر ... ه پوري doesn't get added on when the noun ends in a vowel.

Note that the verb تېرېږ- is used with the preposition له ... نه . Instead of passing by something you pass from it in Pashto.

You have seen the word ياره before, when Patang was complaining about the weather. In this context, Aman is using it to mark time while he figures out how far it is from the bridge to his house. By lengthening the final [a] ([yāraaaaaaaa]), speakers can mark as much time as they need, the same way that English speakers can lengthen the l in well or the vowel in oh to achieve the same effect.

Two new possessive strong pronouns are used in the dialogue: زمونږ and ستاسی . They are pronounced either [di múng] /[zmung] or [di tā́se] / [stā́se] depending on the dialect. So far, you have learned the following strong pronouns:

Subject forms		Possessive forms	
1 sg	زه	*1 pl*	زمونږ
2 sg	ته	*2 pl*	ستاسی

Preview to Section 2: Ordinals

Ordinals. Of all the numbers, only certain ones between 1 and 10 end in vowels; all the rest end in consonants, and so are parallel to [tsalorám] خلورم. If you look closely, you'll see that if you think of the ordinal suffix as being basically [əm], the ordinals behave like Class 1 adjectives except for the masculine direct singular.

There is no way to combine the numerals and the ordinal suffix in writing in Pashto. You have to spell out the whole word. In other words, there is no way to write the ordinals parallel to 1st, 2nd, 3rd, 13th, etc., in English.

In writing, you will sometimes see the word [lumṛáy] لومړی instead of اول for 'first'. لومړی is a Class 2 adjective, like ستړی.

In use, the ordinals are exactly parallel to English ordinals.

Preview to Section 3: Derivative Verbs*

This section introduces the derivative verbs, the second category of verbs determined by the shape of their perfective forms. You learned the first category - the simple verbs - in the last unit.

All languages have grammatical mechanisms for making nouns into verbs, verbs into adjectives, and so on. Pashto derivative verbs are nouns, adjectives or adverbs which have been converted into verbs via a mechanism which involves auxiliaries* similar to the full verbs -کړ 'do, make', and -کېږ 'become'. This mechanism is also used on borrowed words from other languages, for example [sortaw-́] -سورتاو 'sort (cotton)' from English. Because this mechanism is an active one in the language - almost any noun, adjective or adverb can be made into a verb - the vast, vast majority of verbs in Pashto are derivative verbs, all of which are formed like one or the other of the four model verbs.

Form. The formation of derivative verbs is laid out on page 97 of the Textbook. Remember that the derivative verbs with adjectives as their first components must agree with the object or subject in gender and number. In the Glossary, the masculine and feminine forms are listed for all such verbs. If there are no forms listed, the component in question is a noun, an adverb, or a class 4 adjective.

Two cautions: first, don't assume that any present-tense verb that ends in -ږ or -ېږ is a derivative verb. There are many simple verbs ending in -ږ or -ېږ, among them some you have already learned (-غږېږ, -درېږ , -اورېږ, -اوسېږ , and -لګېږ) In the chart below, you can see the similarities in the imperfective forms, and the dissimilarities in the perfective forms.

	Simple verb	Derivative verb
Imperfective:	[ghagég-] - غږېږ	[tāwég-] - تاوېږ
Perfective:	[wə́ ghageg-]- وغږېږ	[tā́w s-]- تاو شـ

The second caution: don't confuse derivative verbs with -کړ and -کېږ with the full verbs -کړ 'do' and -کېږ 'become'. Just as in English the verb 'do' does double duty as a full verb ("I'm doing the dishes") and as an auxiliary ("Do you often wash dishes?"),

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* Definitions and explanations of asterisked items are given in the Glossary of Technical Terms at the end of the Workbook.

Pashto -کو and -کېږ also do double duty. You have seen the full verb -کو in the phrase -کار کو. Below, it is contrasted with the derivative verb -معاينه کو :

	Full verb	Derivative verb
Imperfective:	[(kār) kaw-́] - کارکو	[māyená kaw-́]- معاينه کو
Perfective:	[(kār) wák-] - کاروکړ	[māyená k-́] - معاينه کړ

	Full verb	Derivative verb
Imperfective:	[bārān kég-] - باران کېږ	[nizde kég-] - نږدې کېږ
Perfective:	[bārān wá s-] - باران وشـ	[nizdé s-] - نږدې شـ

A last word on the form of perfective derivative verbs: don't be terribly surprised to run across something like [tám kaw-] - تم کو or [tám keg-] - تم کېږ instead of [tamaw-́] - تمو or [tamég-] - تمېږ. Sometimes that [k] doesn't drop.

Preview to Section 4: Using Derivative Verbs

In this section, you are shown how to form commands and future expressions with derivative verbs. These constructions use the present perfective form in the same places as do the simple verbs: in the positive commands and in all the future expressions with به.

The forms [sa] شه and [səy] شئ are the command forms of the Pashto equivalent of 'be, for example:

'Be my guest'	[melmá me sa]	مېلمه مې شه.
'Be my guests'	[melmaná me səy]	مېلمانه مې شئ.

The negative commands of 'be' are also parallel, as in the following sentences (which are are stupid in Pashto as they are in English)

'Don't be my guest'	[má me melma kega.]	مه مې مېلمه کېږه.
'Don't be my guests'	[má me melmāna kegəy.]	مه مې مېلمانه کېږئ.

Preview to Section 5: Reading

In this reading, you are told about a journey Asad's father is planning to make to a number of villages and kalās in Logar.

Cultural notes. The villages named on the map (along with the Logar River and Alim Bridge) actually exist in Logar, but the placement and scale are not accurate. The wavy parallel lines represent fields; the solid black lines roads of greater and lesser size.

Asad's father would make a trip like this for any of several reasons: to conduct business, to see friends, to attend a wedding, or to intercede in a conflict between members of his (extended) family or possibly between his friends. A man of his stature would not travel alone; he would be accompanied perhaps by sons, cousins or nephews, or servant/bodyguards. It can be assumed, since Asad's father is sticking to the road, that he is travelling by car, truck or bus. If he were walking, he would take shortcuts across the fields.

The squares on the map represent kalās, or compounds. A kalā is a walled space - it can cover as much as an acre or two, or as little as a half a block - owned by a single man, with houses for his family and retainers to live in and an area for animals as well. Some kalās are in villages, and some are in themselves villages. Kalā-like compounds exist throughout the Middle East, some of them modernized to include air conditioning, swimming pools, tennis courts and of course garages!

Word Study. تربور refers to a distant male cousin on one's father's side. [tərbrá] تربره (*F1*) is the feminine counterpart. The word can also - curiously enough - mean 'rival'.

تمبېږ- is to make a stop while you are on a journey, like a bus makes a stop at intermediate points between its start and its destination.

The title خان goes with a Pashtun's first name, not the name he chooses. Older Pashtun khāns, as Jabar Khān and Baram Khān seem to be, probably have only first names anyway.

Many village names are ordinary Pashto words, and as such carry whatever grammatical trappings the words do. A case in point is the village name بابوس . [bus] بوس is the Pashto word for hay, and it is inherently plural. بابوس presumably doesn't have anything to do with hay, but its oblique form is always plural! By the same token, any village ending in خېل will be plural in its oblique form: خېل is the word for a branch of a tribe, and villages with خېل in their names are named after the tribal branch of its inhabitants or its founders.

Preview to Section 6: Diversions

The import of this proverb is that if you keep on asking directions, you can find your way to impossibly faraway places. Mecca is not within the reach of the ordinary Pashtun, but is considered a highly desirable place to go, as the destination of the Islamic pilgimage.

The word پوښتنه forms the basis for the derivative verb پوښتنه کو- , which means 'ask'. Other useful vocabulary in the proverb:

man *n, M3* [saṛáy] سړی
inquiry *n, F1* [puxtə́na] پوښتنه
Mecca *n, F1* [máka] مکه

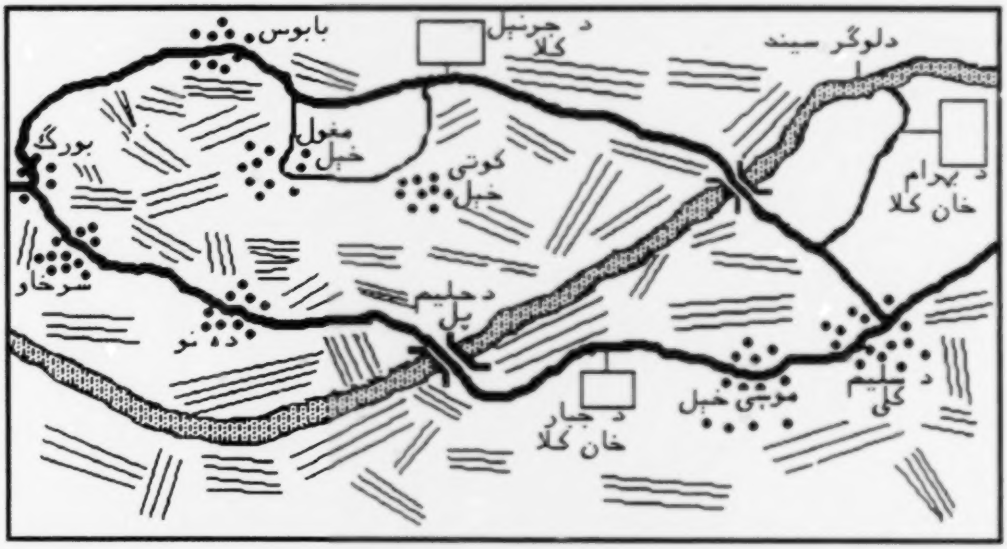
Exercises

Exercise T1. Write the number you hear in each sentence.

a. ________ b. ________ c. ________ d. ________ e. ________

f. ________ g. ________ h. ________ i. ________ j. ________

Exercise T2. Using the map, follow each set of directions. Then answer the question at the end of each set.


بابوس
د جرنیل کلا
دلوگر سیند
بورگ
مغول خیل
کوتی خیل
د بهرام خان کلا
شرخاو
د حلیم پل
ده نو
موښی خیل
د حلیم کلی
د جبار خان کلا

۱. ____________________

۲. ____________________

۳. ____________________

٤. ____________________

٥. ____________________

Exercise 3. Below are listed the perfective forms of some derivative verbs, formed from adjectives you have learned. Write their imperfective forms and probable English meanings in the spaces provided.

English translation:	Imperfective form:	Perfective form:
______________	______________	بلدکړ-
______________	______________	بلد شـ-
______________	______________	جوړکړ-
______________	______________	جوړ شـ-
______________	______________	ستړی شه-
______________	______________	مست شـ-
______________	______________	ناوخته کړ-
______________	______________	لوند شـ-
______________	______________	سوړ شـ-
______________	______________	معروف کړ-

Exercise 4. Answer the following questions about Asad's father's trip.

۱. د اسد پلار به د لوگر له سیند نه تېر شی؟

____

____

۲. د اسد پلار به په بابوسو کې څوك وگوری؟

____

____

۲. د اسد پلار به مغل خېلو ته لاړ شی؟

____

____

٤. د اسدپلار چېرې اوسېږی؟

____

____

٥. د اسد پلار به د یکشنبه په ورخ په ده نو کې څه وکړی؟

____

____

٦. د اسد پلار به له څو کلو نه تېر شې؟

____

____

۷. په اوله ورځ به د اسد پلار په کوم پله تېر شي؟

____

____

۸. د اسد پلار به څو ورځې سفر وکړی؟

____

____

Exercise 5. The sentences below are taken from the dialogue and reading. Fill out the requested grammatical information.

Example:

د اسد پلار به سبا نه بل سبا له سرخاو نه روان شي.

Derivative verb	1st component	M/F? Sg./Pl?	Agrees with:	Which is:
روان شي	روان	masc. sg.	د اسد پلار	subj.

1. غرمه به په ده نو کې تېره کړی.

Derivative verb	1st component	M/F? Sg./Pl?	Agrees with:	Which is:
____________	____________	____________	____________	____________

2. شپه به د جبارخان په کلا کې تېره کړی.

Derivative verb	1st component	M/F? Sg./Pl?	Agrees with:	Which is:
____________	____________	____________	____________	____________

3. سهار وخته به د بهرام خان کلا ته روان شي.

Derivative verb	1st component	M/F? Sg./Pl?	Agrees with:	Which is:
____________	____________	____________	____________	____________

4. هلته به دوه شپې تېرې کړی.

Derivative verb	1st component	M/F? Sg./Pl?	Agrees with:	Which is:

5. شپه به له خپل تربره سره په بابوسو کې تېره کړی.

Derivative verb	1st component	M/F? Sg./Pl?	Agrees with:	Which is:

Answers

Exercise T1.

a. ٢ اسد دوه اسونه لری.
b. ٤ ليلا په څلورم ټولګی کې ده.
c. ٦ هغه شپږم کور زما دی.
d. ٣ ملنګ درې خره واخستل.
e. ٥ په پنځمه څوکۍ مه کښېنه.
f. ٩ نه ورځې په کابل کې تېروی.
g. ١٢ په سرويس کې دوولس ښځې سپرې دی.
h. ٢٠ امان شل ډالره راکړل.
i. ١٦ ليلا شپاړس کتابچې راوړې.
j. ٩ دا د پری نهم زوی دی.

Exercise T2.

١. په موسی خېلو کې يم.
اوس د جبارخان په کلا کې يې. سړک ته لاړ شه. ښی لاس ته تاو شه.
مخامخ لاړ شه، څو کلی ته ورسېږې. او س چېرې يې؟

٢. له پله سره يم.
د جرنېل په کلا کې يې. سړک ته لاړ شه. په سړک چپ لاس ته تاو شه.
مخامخ لاړ شه، ځو د سيند پله ته ورسېږې. اوس چېرې يې؟

٣. په بورګ کې يم.
په سرخاو کې يې. سړک ته لاړ شه. په سړک چپ لاس ته تاو شه.
مخامخ لاړ شه، ځو بورګ ته ورسېږې. اوس چېرې يې؟

٤. په بورګ کې يم.
په مغل خېلو کې يې. سړک ته لاړ شه. مخامخ لاړ شه، ځولوی سړک ته
هلته چپ لاس ته تاو شه. مخامخ لاړ شه ځو بابوسوته ورسېږی.
له بابوسو نه تېر شه. مخامخ لاړ شه ځو بورګ ته ورسېږې.
اوس چېرې يې؟

٥. په سرخاو کې يم.
د جبارخان په کلا کې يې. سړک ته لاړ شه. په سړک چپ لاس ته تاو
شه. مخامخ لاړ شه، ځو ده نو ته ورسېږې. له ده نو نه تېر شه. مخامخ
لاړ شه، ځو سرخاو ته ورسېږې. اوس چېرې يې؟

Exercise 3.

English translation	Imperfective form:	Perfective form:
'make (s.o.) familiar'	بلدو-	بلدکړ-
'become familiar'	بلدېږ-	بلد شـ-
'make (s.o.) healthy, cure'	جوړو-	جوړکړ-
'become healthy, get well'	جوړېږ-	جوړ شـ-
'get tired, tire'	ستړیکېږ-	ستړی شـ-
'get lively, liven up'	مستېږ-	مست شـ-
'make (s.o.) late'	ناوخته کو-	ناوخته کړ-
'get wet'	لندېږ-	لوند شـ-
'get cold'	سړېږ-	سوړ شـ-
'make (s.o.) famous'	معروفو-	معروف-

Exercise 4.

۱. هو! د لوګر له سیند نه به تېر شي.

۲. د اسد پلار به په بابوسو کې خپل تربور وګوري.

۲. نه. مغل خېلو ته به لاړ نه شي.

٤. په سرخاو کې اوسېږي.

٥. د غرمې ډوډۍ به وخوري.

٦. له څلورو کلو نه به تېر شي. دا کلي ده نو، موسی خېل،
د سلیمان کلي، او بابوس دي.

٧. د حلیم په پله به تېر شي.

٨. پنځه ورځې به سفر وکړي.

Exercise 5.

	Derivative verb	Verb root	M/F? Sg./Pl?	Agrees with:	Which is:
1.	تېره کړی	تېر	fem. sg.	غرمه	obj.
2.	تېره کړی	تېر	fem. sg.	شپه	obj.
3.	روان شی	روان	masc. sg.	(بهرام خان)	subj.
4.	تېرې کړی	تېر	fem. pl.	شپې	obj.
5.	تېرې کړی	تېر	fem. sg.	شپه	obj.

Unit 9: دالته کښېنه.

Unit Overview

The topic of this unit is hospitality. You will learn, via the dialogue, the kind of small talk a host engages in with a guest who has come to his house. In the reading, you will learn about differences between Pashtun and American hospitality, and about the difference between treatment given an honored guest and a traveler in Pashtun society. You will learn about the third category of Pashto verbs - the doubly irregular verbs.

Preview to Section 1: Dialogue

In this dialogue, Patang has just arrived at Amān's house for the party, and he and Amān are engaging in small talk. Patang and Amān don't know each other very well - this is the first time Patang has been at Amān's house - and so the small talk is somewhat more formal than it would be, for example, between Amān and his brother-in-law Asad.

Cultural notes. په خیر راغلي and په خیر اوسي are formulaic phrases used when someone arrives at someone else's house. [árkala rāse] هر کله راشي and [árkala wose] هر کله اوسي are other formulas also used in this situation. The اوسي's in these phrases are a form of اوسېږ-.

Note that Amān asks after Patang's friends (in the phrase ملګری دي ښه دی.) and also after his family in Afghanistan (in the phrase په کور کي خیریت دی؟). Asking about one's family is part of the greeting ritual, and will be more detailed if the people know each other well. In traditional - and conservative modern! - circles, it is absolutely not appropriate for a male guest to ask directly about his host's wife; questions about the family are overtly about the house or the children.

Word study. The difference between دلته and دالته is roughly the same as between 'here' and 'there' that you can point to. The difference between دالته and هلته is that دالته is usually used for something in sight, and هلته can used for something either in or out of sight.

There are several Pashto words derived from the Arabic [kh-b-r] root meaning 'word' or 'news':

'word' *n. F1*	[khabə́ra] خبره
'news, information' *n. M2*	[khabár] خبر
'aware' *adj 1*	[khabár] خبر
'become informed, get news' *der. int. vb.*	[khabrég-] - خبرېږ
'inform, give news' *der. tr. vb* .	[khabraw-́] - خبرو

The derivative verbs are derived from the adjective خبر; their perfective forms are خبر and خبره. Interestingly, the Pashto word for 'newspaper' is [akhbā̆r] اخبار, which is the Arabic plural of [kh-b-r-].

Some (but not all!) English phrases with 'there is' or 'there are' are rendered in Pashto via the verb [sta] شته and its negative [násta] نشته, which mean literally 'exist' and 'not exist'. Patang's answer to Amān's question:

'There's really no important news.' څه مهمه خبره خو نشته.

translates literally as 'Any important news, then, doesn't exist.' شته and نشته are also used in telephone conversations, e.g.

Answerer: [bále!] بلی!
Caller: بلی. امان شته؟
Answerer: نه، نشته،

تر اوسه is a straightforward combination of the preposition [tər...a] تر ... ه with [wos] اوس. It can also translate as 'so far'.

Preview to Section 2: Doubly Irregular Verbs

Doubly irregular verbs are the third (and last) category of verbs, with simple verbs being the first and derivative verbs the second. Just as in the previous two units you learned how to form the perfective of simple and derivative verbs, in this unit you will learn to form the perfective of doubly irregular verbs, and to use them in commands and statements about the future.

This category is called "doubly irregular" rather than just "irregular" because there are simple verbs whose roots change between the present and past forms - as you will see in Unit 12. These verbs are called "irregular". The stems of most of the verbs in the "doubly irregular" category are irregular in two ways: in the way their perfectives are formed, and in the way their past tenses are formed.

You will immediately notice from the list of doubly irregular verbs on page 106 of the Textbook that the particles را , در and ور are prominent among them, and that they appear to have a consistent meaning. These are close, if not identical, to the oblique forms of the weak pronouns (which will be presented in Unit10, and their meanings are parallel to those of the corresponding weak pronouns as well. [rā] را effectively means 'to the speaker' i.e., 'to me'; [dar] در effectively means 'to the hearer', i.e. 'to you'; and [war] ور effectively means 'to the object of the conversation', i.e. 'to him/her'.

You can see from the list how these particles combine with the verbs -ور, 'carry' -کو , 'do' and -ځ, 'go'. The ور verbs are conjugated below.

Verb	Present	Command	Future
[warwṛ-́] - وروړ	[warwṛə́m] وروړم		[wárwṛəm] وروړم
'take (there)'	[warwṛé] وروړې	[wárwṛa] وروړه	[wárwṛe] وروړې
	[warwṛí] وروړی		[wárwṛi] وروړی
	[warwṛú] وروړو		[wárwru] وروړو
	[warwṛə́y] وروړئ	[wárwṛəy] وروړئ	[wárwrəy] وروړئ
[warkaw-́] - ورکو	[warkawə́m] ورکوم		[wárkəm] ورکړم
'give (to him)	[warkawé] ورکوې	[wárka] ورکړه	[wárke] ورکړې
	[warkawí] ورکوی		[wárki] ورکړی
	[warkawú] ورکوو		[wárku] ورکړو
	[warkawə́y] ورکوئ	[wárkəy] ورکړئ	[wárkəy] ورکړئ
[wardz-́]-ورځ	[wardzə́m] ورځم		[wársəm] ورشم
'go (there)'	[wardzé] ورځې	[wárdza] ورځه	[wárse] ورشې
[wardzí] ورځی			[wársi] ورشی
	[wardzú] ورځو		[wársu] ورشو
	[wardzə́y] ورځئ	[wárdzəy] ورځئ	[wársəy] ورشئ

Preview to Section 3: Future Expressions

The most startling feature of the doubly irregular verbs is the position of the negative particle [nə] نه in future expressions: between the prefix and root of those verbs whose perfective forms involve stress shift. The position seems reasonable with two-syllabled verbs like [wardz´] and [rakaw´], in which you can clearly see both syllables. It seems odd, however, with one-syllable verbs like [ken´] - کښېن, in which whatever prefix/root combination there ever was has caved in on itself and left a one-syllable verb.

In the Glossary, the verbs that involve stress-shifting are marked with a + between the prefix and the root, to indicate both that the perfective is formed by shifting stress, and to show how the verb is separated when there's a negative particle.

Preview to Section 4: Reading

In this reading, hospitality in Pashtun society is first contrasted with hospitality in American society. Then, the hospitality shown a میلمه, a guest, is contrasted with the hospitality shown a مسافر, a casual traveler. The writer of the passage comments that it is terribly difficult to generalize about a very complex aspect of Pashtun culture to begin with, and even more difficult when one tries to accommodate the changes in the culture brought about by the development of urban life, much less the changes brought about by the Soviet invasion and its aftermath. Nonetheless, the points made in the reading are valid, and the host/guest cultural values appear to be strong enough to survive transplantation to western countries.

As the reading comments, the major difference between American and Pashtun society with regard to guests is that in Pashtun society drop-in guests must be entertained. A guest who drops in around a meal-time must be offered that meal, and the guest in turn cannot refuse or he might insult the household.

In principle, the obligation to entertain drop-in guests would lead one to suppose that a household is perpetually prepared to feed dozens of people. In actuality - this information from Pashtanas responsible for cooking! -, a household generally has a pretty good notion when someone is likely to stop by. The khān knows, for example, that a neighboring khān is coming sometime to discuss business, and so his household prepares accordingly. Conversely, a guest who drops in totally out of the blue is honor-bound, it would appear, not to notice if dinner is a little skimpy or late, or if there has been a hasty trip to the kabob shop.

A میلمه can be known to the host, or he can be a stranger. A traveler, for example, might appear at the gate of a kalā and will identify himself to someone there. Word of the stranger's arrival and identity will be carried to the khān, who decides whether the traveler is of sufficient status to be treated as a میلمه. If so, the khān himself entertains the visitor and his companions, offers them food and drink, shelter for as long as they need, and stabling for their animals. As the reading points out, even known enemies of a host will be accorded مېلمه status (one assumes through gritted teeth) if their connections are solid enough.

Not all entertaining is of the drop-in variety, of course. The party that Amān and Layla are giving for their friends is typical of urban Pashtuns, and does not differ much from parallel American parties except that in some circumstances - usually in traditional, rural society - an invitation to someone automatically includes everyone in that person's household.

As the reading points out, the entertaining of a مېلمه is different from the sheltering of a مسافر. The customs surrounding the entertainment of a guest would appear to be based on status and etiquette, whereas the custom of sheltering a traveler would appear to be based on fundamental moral obligations, made stronger in a harsh land where distances are great and there are no hotels.

Responsibility for مسافر's appears to be a communal one. One of the more prosperous inhabitants of a village might keep a guest room, and a مسافر who comes to the village will be directed there. He might alternatively be directed to the village mosque for shelter, and be brought food there. If there is a *kalā* in the neighborhood, he might be sent there, where the servants will be directed to feed him and find him a place to sleep.

There is a Mullah Nasruddin story on the subject of مسافر : A traveler appears at the Mullah's door, and announces that he is a guest sent from God. Mullah Nasruddin points to the village mosque, and says, 'You've come to the wrong house. God's house is over there.'

Word study. Both پښېږ- and برابرو- are formed from class 1 adjectives. Their perfective forms are, accordingly:

[pexég-] - پښېږ ; [pex/péxa s-] - پښ / پښه شـ-
[barābaraw´-] - برابرو: [barābár/barābára k-] - برابر / برابره کړ-

The two phrases for 'be invited' are different verb constructions, neither of which you have studied yet.

Sentence study. This reading is close to "real" Pashto - i.e. Pashto that has not been edited for pedagogical purposes. It therefore contains sentences of more complexity than you have seen before, but you will probably notice that they translate fairly straightforwardly. Unlike the structure of words in the language, sentence structure in Pashto is not radically different from sentence structure in English.

The either/or construction, for example, is exactly the same in both languages. The conjunctions يا and او يا (the او part of او يا is frequently dropped) can be used to connect nouns, e.g.

'Bring either a beer or a Coke.'	يا بير او يا كوك راكړه.

or verbs:

'He is either studying or drinking coffee.'	يا درس وايی او يا كافی څكی.

or sentences, as in the reading:

'Either the guest is invited or the host is aware of his coming.'	مېلمه يا بلل كېږی او يا كوربه د مېلمه په ورتگ خبر وی.

Another يا ... او يا construction in the reading is the following sentence:

'But among Pashtuns it is not necessary that a guest be invited or (that) the host know of his coming.'	په پښتنو كې دا ضرور نه ده چه مېلمه وبلل شی او يا كوربه د مېلمه په ورتگ خبر وی.

In both languages, there is a "place marker" (دا in Pashto, 'it' in English) for the subject of the main sentence; and a conjunction (چه in Pashto, 'that' in English) that introduces the clause.

There is the same use of a 'place holder' in the next sentence in the reading:

'Another thing is this, that Pashtuns prepare for guests as good food as they themselves rarely eat.'	بله خبره دا ده چه پښتانه مېلمه ته دومره ښه ډوډۍ برابروی چه خپله يې ډېره كمه خوری.

You have seen another sentence along these lines, in Unit 4:

'Its meaning is this, that sisters resemble their brothers.'	معنا يې دا ده چه خور ورور ته ورته وی.

Grammatically, what is happening in these sentences is that a noun clause (a sentence which functions as a subject or an object in another sentence) is moved to the position after the verb of the main sentence and introduced with the conjunction چه. The place where it would go in the sentence if it were a simple noun is marked with the word دا. In the sentence about guests not necessarily being expected, the noun clause would be the subject of the main sentence; in the sentence about 'the other thing about Pashtuns' and the one about sisters and brothers, the noun clauses would be the objects.

These constructions will be studied in more detail later. For now, however, keep in mind that دا might be a place holder for a clause.

The two sentences with دومره will be easier to understand if you remember that دومره conveys the meaning of 'up to that much', or 'as much ... ' The first دومره sentence is given above; the second is:

'But they do not show as much honor	خو د هغه دومره قدر نه کوی
to him as that they show to guests.'	لکه د مېلمه چه کوی.

Preview to Section 4: Diversions

The first proverb given in this section suggests that uninvited guests have the same effect on a Pashtun household as they do on an American household. The second proverb suggests that they are about as welcome, as well. The third proverb uses the custom of sheltering a مسافر to comment on someone's arrogance. It translates more literally as 'Someone did not allow one (man) in the village. He said: Tie my horse in the khan's house.'

Exercises

Exercise T1. Mark whether the following sentences are commands, statements about the future, or statements about the present.

1. Command Future Present

2. Command Future Present

3. Command Future Present

4. Command Future Present

5. Command Future Present

6. Command Future Present

7. Command Future Present

8. Command Future Present

9. Command Future Present

10. Command Future Present

11. Command Future Present

12. Command Future Present

Exercise T2. What time is mentioned in each of the following statements or questions?

۱. ________________

۲. ________________

۳. ________________

٤. ________________

٥. ________________

٦. ________________

٧. ________________

٨. ________________

٩. ________________

١٠. ________________

١١. ________________

١٢. ________________

١٣. ________________

١٤. ________________

١٥. ________________

Exercise T3. Mark whether the speaker is making a choice (یا ... او یا) or talking about two things (او/هم ... هم).

١. هم ... او/هم یا... او یا
٢. هم ... او/هم یا... او یا
٣. هم ... او/هم یا... او یا
٤. هم ... او/هم یا... او یا
٥. هم ... او/هم یا... او یا
٦. هم ... او/هم یا... او یا
٧. هم ... او/هم یا... او یا
٨. هم ... او/هم یا... او یا
٩. هم ... او/هم یا... او یا
١٠. هم ... او/هم یا... او یا
١١. هم ... او/هم یا... او یا
١٢. هم ... او/هم یا... او یا
١٣. هم ... او/هم یا... او یا
١٤. هم ... او/هم یا... او یا
١٥. هم ... او/هم یا... او یا

Exercise T4. Write the dictated words.

١. ____________________
٢. ____________________
٣. ____________________
٤. ____________________
٥. ____________________
٦. ____________________
٧. ____________________
٨. ____________________
٩. ____________________
١٠. ____________________
١١. ____________________
١٢. ____________________
١٣. ____________________
١٤. ____________________
١٥. ____________________
١٦. ____________________
١٧. ____________________
١٨. ____________________
١٩. ____________________
٢٠. ____________________

Exercise 5. Mark the stress on the verbs in the following sentences or questions.

١. اسد کښېني. [keni]

٢. امان بل سبا وخته پاڅېږي. [pātsegi]

٣. کتاب راوړه. [rāwṛa]

٤. اسد به کالي راوړي. [rāwṛi]

٥. امان اسد ته موټر ورکوي. [warkawi]

٦. امان به رابيا ته کتاب ورکړي. [warki]

٧. ليلا نه راځي. [rādzi]

٨. اسد به څه وخت درشي؟ [darsi]

٩. امان دلته راځي. [rādzi]

١٠. ليلا به غلځي صاحب سره کښېني. [keni]

Exercise 6. Make the following commands negative.

١. پتنګه پاڅېږه. ____________________

٢. ته دلته کښېنه. ____________________

٣. پتنګ ته کوك ورکړه. ____________________

٤. راځه! ____________________

٥. لږ کافي راکړه. ____________________

٦. بادام رابيا ته ورکړه. ____________________

٧. ټول پاڅېږئ. ____________________

٨. لږ پلو راکړه. ____________________

٩. تاسې دلته کښېنئ. ____________________

١٠. پسته اسد ته ورکړه. ____________________

Answers

Exercise T1.

1. Command. کتاب راکړه.
2. Present. پتنګ سبا ته خبرېږی.
3. Future. په اسد به ډېر مېلمانه پېښ شی.
4. Present. رابیا ډوډۍ برابروی.
5. Present د اسد پلار هر وخت مسافر و ته شپه ورکوی.
6. Command اسد ژر خبر کړه.
7. Future امان او رابیا به اسد ته موټر ورکړی.
8. Command هغه بل ټېلېفون راکړه.
9. Present اسد مسافر ته شپه نه ورکوی.
10. Future ډوډۍ به ژر برابره شی.
11. Command کتاب معلم صاحب ته ورکړه.
12. Command اسد مه خبروه.

Exercise T2.

١. اسد دوه بجې راځی. 2 o'clock
٢. پتنګ به درې بجې راشی. 3 o'clock
٣. رابیا به ماښام ته راشی. evening
٤. اسد به غرمه راورسېږی. noon
٥. لیلا پنځه بجې ډوډۍ پخوی. 5 o'clock
٦. مېلمه مازدیګر رارسېږی. late afternoon
٧. اسد سهار وخته روانېږی. morning
٨. سبا ته ناوخته مه راځه. tomorrow
٩. لیلا څلور بجې کتابخانې ته ځی. 4 o'clock
١٠. ډوډۍ به یوه بجه برابره شی. 1 o'clock
١١. اسد ماښام مکتب ته ځی. afternoon
١٢. مونږ پنځه بجې رستوران ته ځو. 5 o'clock

۱۲. شاګردان اته بجې راځي. 8 o'clock
۱٤. رابيا ماښام ته د پتنګ کره راځي. evening
۱۵. اسد نن کور ته نه ځي. today

Exercise T3.

۱. د اسد پلو او چلو ښه اېسي. او/هم ... هم
۲. پتنګ ياپه روغتون کې وی او يا په کور کې. يا... او يا
۲. امان يا کار کوی او يا درس وايي. يا... او يا
٤. ليلا هم کار کوی او هم ډوډۍ برابروی. او/هم ... هم
۵. اسد به يا بادام راوړی او يا پسته. يا... او يا
٦. اسد يا دوه بجې راځي او يا درې بجې. يا... او يا
۷. امان هم کافي څکی او هم کوک. او/هم ... هم
۸. رابيا يا اوبه څکی او يا بير. يا... او يا
۹. امان يا سهار ډوډۍ خوری او يا ماښام. يا... او يا
۱۰. پتنګ هم کور لری هم اپارتمان. او/هم ... هم
۱۱. اسد به هم کتاب راوړی او هم قلم. او/هم ... هم
۱۲. جان يا په موټر کې ځي او يا په بس کې. يا... او يا
۱۲. اسد يا دلته وی او يا هلته. يا... او يا
۱٤. رابيا هم دلته کښېني هم هلته. او/هم ... هم
۱۵. امان هم موټر اخلی هم کور. او/هم ... هم

Exercise T4.

۱. لږ تر لږه
۲. پېښېږي
۲. ضرور
٤. خپله يې
۵. لکه
٦. قدرکوم
۷. دا
۸. فرق سره
۹. بله خبره
۱۰. دښمن
۱۱. تر اوسه
۱۲. په خير
۱۲. خيريت
۱٤. مسافر
۱۵. برابروی
۱٦. مهم
۱۷. نشته
۱۸. وطن
۱۹. خبر
۲۰. کوربه

Exercise 5.

۱. [kenī́]
۲. [pātségi]
۲. [rā́wṛa]
٤. [rā́wṛi]
۵. [warkawī́]
٦. [wárki]
۷. [rādzī́]
۸. [dársi]
۹. [rādzī́]
۱۰. [kéni]

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Exercise 6.

١. پتنګه، مه پاڅېږه.
٢. ته دلته مه کښېنه.
٣. پتنګ ته کوک مه ورکوه.
٤. مه راځه!
٥. لږ کافی مه راکوه.
٦. بادام رابیا ته مه ورکوه.
٧. ټول مه پاڅېږئ.
٨. لږ پلو مه راکوه.
٩. تاسي دلته مه کښېنئ.
١٠. پسته اسد ته مه ورکوه.

Unit 10: اسد به مي بوزی

Unit Overview

The topic of this unit is transportation. The dialogue deals with getting Theresa home from a party, and the reading describes how one gets around in Afghanistan. You will also learn the direct object and object-of-preposition forms of the weak pronouns, and how they are used in sentences and questions.

Preview to Section 1: Dialogue

In this dialogue - actually a set of three short conversations - people at Amān and Laylā's house are worrying about Theresa's getting home from the party. (As you could tell from the directions Amān gave Patang in Unit 8, Amān and Laylā live out in the country.) Theresa has her own ideas on the subject, however. You will find it useful to look over Section 2 on the weak pronouns before you work on the dialogue.

Cultural notes. Asad's answer to Theresa, ولی ن, translates literally as "Why not?" , and is a gracious response to a request. It translates best as "Of course", or more formally "Certainly!" or "By all means." In other words, it is more enthusiastic and positive than the English "Why not?"

Word study. The word هغه in Patang's offer to take Theresa home means 'that'. It's a demonstrative pronoun exactly parallel to English 'that'. In Theresa's answer to Patang, however, the same word (in spelling, at least) is a strong pronoun meaning 'he'.

The preposition په in some of the sentences in the dialogue is an instrumental, parallel to 'with' in the sentence 'I cut it with a knife.' or 'by means of' in the sentence 'I arrived at the party by means of a new route'. For example:

'By means of a blind person you show the way to a blind person.'(literal) ته په ړانده ړانده ته لار ښيي.

and

'You always take me by means of a very good route.' هر کله مي په ډېره ښه لار بيايي.

This په is the preposition in the saying چي خان يي په ياران يي.

The phrase -كومك كو involves the full verb -كو (not the auxiliary; this isn't a compound verb), and utilizes the preposition له ... سره. The following sentences show how it works:

'Amān will help Laylā.' امان به له ليلا سره كومك وكړی.

'Help your brother.' له وروو سره دې كومك وكړه.

In Asad's statement to Theresa,

'You will also help me.' ته به هم كومك را سره وكړې.

the له drops before the weak pronoun را, as will be explained in the next section.

Preview to Section 2: Weak Pronouns

In this section, you are learning the use of the weak pronouns as direct objects and objects of prepositions. Keep in mind that in real life - and in all languages - sentences with pronouns in them occur in a context in which the person or thing the pronoun is referring to is known to the speaker/writer and the hearer/listener. A sentence like [bo ye za] بو يې زه ('Take him.') doesn't occur in a vacuum, for example; it has been preceded by a question or a comment that clarifies things all around. In language teaching contexts - and especially in Pashto teaching contexts, where the weak pronouns are so complex - you have to deal with sentences out of context, and as a result they seem much more arbitrary in meaning - and more difficult! -than they are in actual language use.

You have already learned the weak possessive pronouns مې, دې, يې, and مو (ام in some dialects), and that they are parallel to our ordinary 'my', 'your', 'his', and so on. You have also learned how they "float": they occur after the first stressed element in the sentence. Now you are learning the other forms of the weak pronouns and how to use them in direct object and object-of-preposition positions. In other words, you are leaning how to say things like 'He's taking me home', and 'We're seeing him tomorrow' and 'I'm going with you.'

In the first part of the presentation in Section 3, Forms, the weak pronoun forms are given, along with notes about details. Note that the direct object weak pronouns are the same as the possessive pronouns you have already learned, and that the object-of-preposition weak pronouns are parallel to the particles you were introduced to as parts of doubly irregular verbs in the last unit, i.e. را, در and ور.

In the second part of the presentation, Position, some example sentences are given which show how the weak direct object pronouns float to a position after the first stressed element in a sentence. As you can see from the examples, in short sentences the weak pronouns can wind up as the last words.

Preview to Section 3:
The Order of 'Floating' Particles in Sentences

In this section you are being introduced to one of the more difficult and interesting aspects of Pashto. You already know that the weak pronouns and the future particle به 'float'. What happens when there is more than one floating particle in a sentence?

There is a particular, inviolable order of multiple floaters in Pashto. That order is shown in several illustrative sentences, and given the diagram in Note 2. As you can see by the translations, these are very ordinary statements, the sort that come up all the time in normal conversation.

The first in the line is the خو that you've seen several times in previous dialogues, usually translated as 'then' or 'well'. It can also translate as 'perhaps' or 'indeed' depending on the context. The second floater in line is the future particle به. Third in line come the first person weak pronoun مې and the first/second person مو. Fourth is the second person weak pronoun دې, and fifth is the third person يې . This ordering is rigid: the sentence پلار دې مې بيايی (the first example sentence only with the order of weak pronouns switched) is incorrect.

In sentences where there are two weak pronouns, the rigidity of ordering makes the sentence ambiguous: it can have as many meanings as there are pronouns. This state of affairs arises only when the subject of the sentence involves a weak possessive pronoun, for example پلار مې or ښوونکی مو, and there's a weak pronoun direct object. The example sentences are all of this sort, and the different meanings are given in the English translations.

In actual use, only the sentences involving مو / مې and دې are truly ambiguous, with either meaning as likely as the other. With other combinations of pronouns, the usual interpretation out of context is that the first weak pronoun modifies the subject. In other words, the sentence

ورور به دې يې سبا ته ولېږی.

means 'His brother will send you tomorrow' only in a conversation in which it has become clear that it's his brother and not yours that you're talking about. Otherwise, the sentence means 'Your brother will send him tomorrow.'

Also in actual use, speakers resort to strong pronouns to disambiguate matters: the first example sentence, for example, can be made clear as

'My father is taking you.' زما پلار دې بيايی.

or

'Your father is taking me.' ستا پلار مې بيايی.

The subsection on the interaction of floating particles and stress-shifting verbs shows what happens with the perfective forms of these verbs. As you remember from the last unit, stress-shifting verbs sometimes split up in their perfective form, with the stressed first syllable of the verb becoming separated from the rest of the verb by the negative نه, and now the floating particles. The example sentences show how sentences and their corresponding negatives are formed with various combinations of subjects and floating particles.

Preview to Section 4: Reading

The reading describes transportation in Kabul, and in the rural areas. In the one-picture/thousand-words category, there is a wonderful photograph of an Afghan سرویس on page 323 of *National Geographic,* Vol. 134, No 3, in an article about Afghanistan.

Cultural notes. The writer of the passage comments that if a taxi driver doesn't have anything else to do, he will drive to a crowded bus stop and offer to drive a carful of passengers to a particular point, at a price more than a bus ride but less than an solo taxi trip.

Word study. The word نارینه is used when the differences between the sexes is emphasized, and so it translates better as 'male'. نارینه differs from سړی in that سړی refers to a man as an individual, rather than a man as opposed to a woman.

ساعت is exactly parallel to English 'hour', whereas بجه, which you learned in Unit 6, is exactly parallel to 'o'clock'.

مخ meaning 'front' is the word occurring in په مخه دي ښه, and in مخامخ where it means something like 'the way before you'. Its literal meaning is 'face'.

The derivative verb سپرېږ- is formed with the class 1 adjective سپر 'riding, astride'.

ولاړ 'standing' and ټاکل شوي 'assigned' are past tense forms of verbs, which you will study in the next few units.

انتظار, the first word of the phrase meaning 'wait', is related to منتظر, which you learned in Unit 2. They both come from the same Arabic root [n-t-z].

Preview to Section 5: Diversions

The phrase in this section is a saying in Pashto, used to point out that someone is overlooking something obvious. The saying has come into the language from the accompanying Mullah Nasruddin story, much the same as the phrase 'sour grapes' in English comes from the fable about the fox.

Exercises

Exercise T1. My what? Listen to each sentence, then write what it is that belongs to me. Some sentences are ambiguous, and will have more than one answer.

١. ____________________
٢. ____________________
٣. ____________________
٤. ____________________
٥. ____________________
٦. ____________________
٧. ____________________
٨. ____________________
٩. ____________________
١٠. ____________________

Exercise T2. Your what? Listen to each sentence, then write what it is that belongs to you.

١. ____________________
٢. ____________________
٣. ____________________
٤. ____________________
٥. ____________________
٦. ____________________
٧. ____________________
٨. ____________________
٩. ____________________
١٠. ____________________

Exercise T3. His/her/their what? Listen to each sentence, then write what it is that belongs to him, her or them.

١. ____________________
٢. ____________________
٣. ____________________
٤. ____________________
٥. ____________________
٦. ____________________
٧. ____________________
٨. ____________________
٩. ____________________
١٠. ____________________

Exercise T4. Who's being taken? Listen to each sentence, and underline the person that's being taken.

1. me you us/you all him/her/then
2. me you us/you all him/her/then
3. me you us/you all him/her/then
4. me you us/you all him/her/then
5. me you us/you all him/her/then
6. me you us/you all him/her/then
7. me you us/you all him/her/then
8. me you us/you all him/her/then
9. me you us/you all him/her/then
10. me you us/you all him/her/then

Exercise 5. Change the underlined nouns or strong pronouns into weak pronouns, and rewrite the sentence.

۱. د امان ښځه پرستاره ده؟ ______________________________

۲. له پتنګ سره مېلمستیا ته ځو. ______________________________

۲. تریسا به د داود د پښتو کتاب واخلي. ______________________________

٤. د لیلا کورنۍ ډېره لویه ده. ______________________________

۵. اسد به د امان کور ته یو لوی پسه وروړي.

____

٦. غلځي صاحب له ملګري سره ناست دي. ______________________________

۷. زما په کورنۍ مېلمه کله کله پېښیږي. ______________________________

۸. د اسد پلار به بهرام خان وګوري. ______________________________

۹. د لوگر مځکې ابادې دي.________________________

۱۰. غلځی صاحب د شلگر د خلکو جامې نه اغوندي.

____

Exercise 6. Change the underlined nouns or strong pronouns into weak pronouns and rewrite the sentence.

۱. غلځی صاحب د داود او جین د پښتو ښوونکی دی.

____

۲. د لیلا او اسد مور اندړه ده.________________________

۲. راځه په کابل کاروان رستوران کې زما مېلمه شه.

____

٤. پرېمانه کباب به وخورو. ________________________

٥. پسته، بادام او تازه مېوه به د اسد ملگری له لیز برگ نه راولېږي.

____

٦. کباب به زه خپله پوخ نکړم.________________________

۷. ډېر خلك د غرمې ډوډۍ د کباب په دوکانونو کې خوري.

____

۸. ستا څه شی ښه ایسي؟________________________

۹. هو، ورونه او خویندې لری. ________________________

Exercise 7. Give the possible readings of each sentence below.

۱. ورور به مې دې سبا ته وگوری.

______________________ / ______________________

۲. ډاکټر به مې دې معاینه کړی.

______________________ / ______________________

۲. ماما به مې دې مېلمستیا ته ولېږی.

______________________ / ______________________

٤. استاان مې دې بیایی.

______________________ / ______________________

٥. تره به مې دې خبر کړی.

______________________ / ______________________

Exercise 8. Give the most likely meaning of each sentence below.

۱. خوښندې به مې يې دروړی.------------------------------

۲. ښوونکی به مو دې ونه گوری.------------------------------

۲. وروڼه به مو يې بوزی.------------------------------

٤. ملگری دې يې لېږی.------------------------------

٥. شاگرده به مې دې بو نه زی. ------------------------------

Exercise 9. Change the underlined noun to a weak pronoun, and rewrite the sentence.

١. پلار به مې موټر درنکړی. ____________________

٢. رابیا لیلیې ته بوزه. ____________________

٢. خط خو راوړه. ____________________

٤. اخبار به مې ملگرې ته ورکړم. ____________________

٥. اسد به جامې خپلې مور ته ور نه وړی. ____________________

٦. کتاب درکوی. ____________________

٧. بیر مه ورکوه . ____________________

٨. داود بادام او پسته راوړی. ____________________

٩. خور به دې مېلمستیا ته بو نه زی. ____________________

١٠. پتنگ ته نوی کتاب مه ورکوه. ____________________

Exercise 10. Asad's brother has gone to Kabul. Read the following dialogue, then answer the questions.

د اسد ورور: وبخښئ. د کرهنې وزارت چېرته دی؟

سړی: په جمال مېنه کې دی.

د اسد ورور: جمال مېنه لرې ده که نژدې؟

سړی: ښایسته لرې ده.

د اسد ورور: سروېس ورخی؟

سړی: د هغې کوخې خوله کې ودرېږه . هلته سروېس راخی. په کې سپور شه. په دوهمه ایستادگاه کې کوز شه. هلته ښی لاس ته یو سرك دی. په هغه مخامخ لاړ شه. بیا چپ لاس ته په دویم

سړک تاو شه. ښه وړاندې لاړ شه، څو دوکانونو ته ورسېږې.
په دوکانونو کې پوښتنه وکړه.
د اسد ورور: ډېر تشکر. خدای په امان.
سړی: په مخه دې ښه.

***

د اسد ورور: وبخښئ. د کرنې وزارت چېرته دی؟
دوکاندار: هوغه دغونډۍ په بېخ کې لويه ودانۍ د کرنې وزارد دی.
د اسد ورور: کومه لار ورته نژدې ده؟
دوکاندار: هغه سړک.
د اسد ورور: تشکر. خدای په امان.
دوکاندار: په مخه دې ښه.

Nouns

section of Kabul	*F1*	[jamāl mena]	جمال مېنه
mouth, opening	*F1*	[khwlá]	خوله
bus stop	*F3*	[ɪstādgā]	اېستادګاه
shopkeeper	*M1*	[dukāndār]	دوکاندار
hill	*F2*	[ghunḍáy]	غونډۍ
foot, bottom	*M2*	[bekh]	بېخ
building	*F2*	[wadānáy]	ودانۍ

Adjective

far	*4*	[laré]	لرې

Verb

get off	*cmp.*	[kuzég-]	کوزېږ-

Phrase

Ministry of Agriculture	[de karáne wezārát]	د کرنې وزارت

١. د اسد ورور په کابل کې څه کارکوی؟______________________________

٢. څوک کومک ورسره کوی؟______________________________________

٣. د اسد ورور په سروېس کې سپرېږی؟____________________________

٤. په دوکان کې څوک کومک ورسره کوی؟__________________________

٥. دوکان د کرنې وزارت نه لرې دی که نژدې؟______________________

Answers

Exercise T1.

١. ملگرې مې پښتانه دی.
٢. خوېندې مې دې گوری
٣. اسد مې ورونه بیایی.
٤. موږ مې موټر نه لری. (ambiguous)
٥. ترورونه مې په کابل کې کار کوی.
٦. له ښځې سره مې اوسېږم.
٧. ډېر زیات خلک مې کور ته راځی.
٨. ښوونکی مې یې گوری.
٩. بهرام خان به مې سبا ته پلار وگوری.
١٠. لیلا او خپله ملگرې مې په کور کې ناستې دی.

Exercise T2.

١. ورور به دې یې سبا ته وگوری؟
٢. ښځه دې پرستاره ده؟ (ambiguous)
٣. له پلار سره دې مه اوسېږه.
٤. راځه چه په موټر کې دې بوزو.
٥. مېلمه دې په صنف کې ناست دی.
٦. د پښتو درس ته ځې؟
٧. له کوره به دې مازدیگر روان شو.
٨. اسد دې ورور نه بیایی.
٩. راځه چه له کورنۍ سره دې ډوډۍ وخورو.
١٠. د غلځی صاحب ښځه دې مېلمستیا ته بیایی؟

Exercise T3.

١. کورنۍ یې ډېره لویه ده.
٢. کور یې په شلگر کې دی.
٣. خوېندې او ورونه یې هم اسد او لیلا غوندې دی؟
٤. کور یې د بهرام خان په کلا کې دی.

٥. زه يې له ملگری سره درس لولم.
٦. د اسد پلار يې باغ اخلی.
٧. اخبار به يې ولولم.
٨. مور به مې يې خويندې وګوری.
٩. سبا نه بل سبا به يې ملگری کومك راسره وکړی.
١٠. زه يې په موټر کې سپرېږم.

Exercise T4.

1. me
2. you or me
3. him/her/them
4. us/you all or you
5. him/her/them
6. us/you all, you
7. him/her/them
8. me or you
9. him/her/them
10. him/her/them

Exercise 5.

١. ښځه يې پرستاره ده؟
٢. مېلمستيا ته ور سره ځو.
٣. تريسا به يې واخلی.
٤. کورنۍ يې ډېره لويه ده؟
٥. اسد به يې د امان کور ته ور وړی.
٦. غلځی صاحب ور سره ناست دی.
٧. په کورنۍ مې مېلمه کله پېښېږی.
٨. د اسد پلار به يې وګوری.
٩. مځکې يې ابادې دی.
١٠. غلځی صاحب يې نه اغوندی.

Exercise 6.

١. غلځی صاحب يې د پښتو ښوونکی دی.
٢. مور يې اندړه ده.
٣. راځه په کابل کاروان رستوران کې مې مېلمه شه.
٤. و به يې خورو.
٥. د اسد ملگری به يې له ليز برگ نه راولېږی.
٦. زه به يې خپله پوخ نه کړم.
٧. ډېر خلك يې د کباب په دوکانونو کې خوری.

۸. څه شی دې ښه ایسی؟
۹. هو، لری یې.

Exercise 7.

1. Your brother will see me tomorrow./My brother will see you tomorrow.
2. Your doctor will examine me./My doctor will examine you.
3. My uncle will send you to the party./Your uncle will send me to the party.
4. My assistant will take you./Your assistant will take me.
5. My uncle will inform you./ Your uncle will inform me.

Exercise 8.

1. My sisters will give it to you.
2. Our teacher won't meet with you.
3. Our brothers will take him.
4. Your friends are sending it.
5. My student won't take you.

Exercise 9.

۱. پلار به مې یې درنکړی.
۲. لیلیې ته یې بوزه.
۲. را خو یې وړه.
۴. ملګری ته به مې یې ورکړم.
۵. اسد به یې خپلې مور ته ور نه وړی.
۶. درکوی یې.
۷. مه یې ورکوه.
۸. داود یې راوړی.
۹. مېلمستیا ته به یې بو نه زی.
۱۰. پتنګ ته یې مه ورکوه.

Exercise 10.

۱. د کرنې وزارت ته ځې؟
۲. یو سړی او یو دوکاندار کومك ورسره کوی.
۲. هو، په سروېس کې سپرېږی.
۴. دوکاندار کومك ورسره کوی.
۵. نژدې دی.

Unit 11: قيمت يې څو دی؟

Unit Overview

The topic for this unit is shopping. You will learn to count in Pashto up to a million, and to use the numbers in talking about prices and bargaining. In the dialogue, you will see a typical bargaining session between a customer and a shopkeeper, and the reading is a discussion of the custom of bargaining. You will be given tables of all the strong pronouns, and all the demonstratives, with a summary of their use and exercises to give you practice with them. You will also review irregular verbs.

Preview to Section 1: Dialogue

In the dialogue, Asad's brother is buying a scarf in a bazaar in Logar. He and the shopkeeper bargain over the price of the scarf Asad's brother wants, and they arrive at a mutually agreeable price.

Cultural notes. A سالو is a very large scarf. Women cover themselves with a سالو when they go out as a pretty alternative to a simple [ṭikráy] ټيکری . The prices for the scarf are arbitrary; Afghan currency is at this writing so volatile that no textbook could possibly hope to include prices that would remain realistic. The افغانی is called an 'af' by foreigners; there are 100 پيسه's in an af. پيسه's are no longer used, but the term is still in common usage.

Bargaining operates more or less around a reasonable price - the cost of the item to the merchant, plus a reasonable amount for profit. The merchant theoretically tries to sell the item for more than that; the buyer theoretically tries to buy the item for less than that.

In cases where the buyer has a pretty good idea what the reasonable price should be, the sale usually concludes somewhere close to that price. In cases where the buyer has no idea what the reasonable price is, the merchant is expected to take advantage of the buyer's ignorance; at other times, he might let items go at less than the reasonable price. In the transaction reflected in the dialogue, it appears that both the shopkeeper and Asad's brother know what a reasonable price for the scarf is, and they arrive at it quickly.

The transaction reflected in the dialogue is a normal, everyday one - Asad's brother's use of the term بابا is pleasant and respectful, and the shopkeeper's تاته به يې په درې زره هم درکړم. "I'll give it to you for three thousand afs" is a standard 'reason' for lowering the original price. The writer of the dialogue comments that he frequently asked sellers why they were lowering the price "just for him", considering that they had never seen him before. One seller replied, ...ښه سړی ښکاري.

The counting of hundreds and thousands by halves - دري نیم زره and so on - is done in conversation, much the same as is done in English, e.g. "I'll give you three and a half (dollars) for it." rather than "I'll give you three dollars and fifty cents for it."

Word Study. Asad's brother's phrase سل څه شی دی. translates literally as 'A hundred is what thing" which doesn't make sense. Idiomatically, saying that something is څه شی is a polite way to disagree.

The literal translation of the shopkeeper's response سل نوري هم کمې کړه. 'reduce here also a hundred more' also doesn't make much sense. Idiomatically, it means "I'll knock another hundred off."

The phrase درکولی شم. is a construction involving the imperfect past form of the verb, which you haven't learned yet. This construction is the normal way to express ability; this particular construction translates as 'I can give you'.

Preview to Section 2: Numbers beyond Thirty

One of the ways in which Pashtuns can tell whether a putative Pashto speaker really speaks the language is to listen to him use Pashto numbers. If the speaker picks up on the irregularities, he is a real Pashto speaker! Pashto numbers are remarkably irregular - it is unusual for a language to have irregularities in the numbers past, say, twenty or thirty - and in addition there is great variation among speakers.

In the pronunciation of our model speaker of the numbers beyond twenty, the words for the units (in particular two, three, four, and six) differ depending on the 'tens' unit: there's one set of pronunciations and spellings for the units in the twenties, another for the units in the thirties, forties, fifties and sixties, and yet another set for the seventies, eighties and nineties.

Remember that the plural of masculine nouns is [-a] ـه when a number is involved, e.g.

'newspapers' [akhbarúna] اخبارونه
'ten newspapers' [las akhbára] لس اخباره

Preview to Section 3: Summary of Strong Pronouns

The table in the textbook gives all the strong pronouns. You have already learned how to use some of them; the others behave in the same way.

The in-sight/out-of-sight distinction between the 3rd person strong pronouns is simple: if you can see the person or thing referred to, you use the in-sight pronouns; if you can't, you use the other set. In written Pashto, some writers use the in-sight pronouns when talking about someone already mentioned; other writers use the out-of-sight pronouns. In other words, the Pashto equivalent of he in the passage "The old king of Afghanistan has been living in exile. He ..." would be دی in the writing of some authors, and [aghá] هغه in the writing of others.

The possessives with strong pronouns are spelled and pronounced as follows:

1Sg	[zmā] , [di mā́]	زما
2Sg	[stā], [di tā́]	ستا
3SgM (in sight)	[di dá]	د ده
3SgF (in sight)	[di dé]	د دې
3Sg M (out of sight)	[de aghá]	د هغه
3SgF (out of sight)	[de aghé]	د هغې
1Pl	[zmung] , [di múng]	زمونږ
2Pl	[stā́se] , [di tā́se]	ستاسې
3Pl M&F (in sight)	[de dúy]	د دوی
3Pl M&F (out of sight)	[de aghúy]	د هغوی

Preview to Section 4: Demonstratives

You have learned some of these demonstratives before. The table gives them all. They are exactly parallel to English 'this' and 'that', except that Pashto has demonstratives for a middle position. To get an idea of the ranges involved, point to things at various distances from you and ask your teacher or another Pashto speaker to tell you the appropriate demonstratives for them.

Notice that the demonstratives in the middle range are spelled exactly like the out-of-sight strong pronouns. They are not pronounced the same, however: The demonstratives are pronounced with stress on the first syllable; the pronouns are pronounced with stress on the last syllable.

Preview to Section 5: Reading

In this reading, the custom of bargaining is described, and the merchant's treatment of foreigners is discussed.

Word study. A مغازه is a western-type store, with aisles of goods and a check-out counter. A دوکان, in contrast, is considerably less formal, and can be as simple as a room in which a merchant has piled items for sale. A بازار refers to the business district in a town, i.e. the part of town in which all the shops are located. A مارکېټ is a compound full of shops - open American shopping malls, with shops surrounding a central public area, fit the description of a مارکېټ.

The term خارجی refers to non-Afghans.

A پوستینچه is a jacket made of sheepskin, the leather on the outside, the fleece on the inside. A پوستین is the same thing only long. Originally made in Ghazni, these sheepskin coats have become export items.

Preview to Section 6: Diversions

This story is an example of Pashtun humor. There are also a number of Mullah Nasruddin stories involving shopping, bargaining, buying and selling. Ask your teacher or Afghan friends to tell some of them.

Turkeys were relatively recently introduced into Afghanistan through the Afghan king's family. The king's uncle kept turkeys in his garden as a curiosity, and they came to be called [filmúrgh] - ([fil] 'elephant' and [murgh] 'bird') on the basis of the turkey's wattle. When the term was borrowed into Pashto from Persian. The pronunciation of فیل مرغ as [pilmúrgh] or [filmúrgh] reflects the lack of an [f] in Pashto.

Exercises

Exercise T1. Write the number left out of the sequence.

ا) ________

ب) ________

پ) ________

ت) ________

ټ) ________

ث) ________

ج) ________

چ) ________

Exercise T2. Write (in Pashto numerals) the amount of money mentioned in each of the following sentences.

١. ______________________________

٢. ______________________________

٣. ______________________________

٤. ______________________________

٥. ______________________________

٦. ______________________________

٧. ______________________________

٨. ______________________________

٩. ______________________________

١٠. ______________________________

Exercise T3. Write the Pashto numerals for the numbers you hear.

ا) ______________________________

ب) ______________________________

پ) ______________________________

ت) ______________________________

ټ) ______________________________

ث) ______________________________

ج) ______________________________

چ) ______________________________

ح) ______________________________

خ) ______________________________

Exercise T4. Listen to each of the following statements, and mark whether a shopkeeper or a customer or either is likely to say it.

	اخستونکی	دوکاندار		اخستونکی	دوکاندار
١.			٦.		
٢.			٧.		
٣.			٨.		
٤.			٩.		
٥.			١٠.		

Exercise 5. Write directions to get from Amān and Layla's house to Jefferson Bridge.

Exercise 6. Change the following commands to negative commands.

١. ډوډۍ دې پخه کړه. ________________________________

٢. ورځ دې له مور سره تېره کړه.

____

٢. پلار مې خبر کړه. ________________________________

٤. سبا وخته روان شئ. ______________________________

٥. قیمت یې کم کړه. _________________________

٦. موټر مو خرڅ کړئ. _________________________

٧. ښی لاس ته تاو شه.______________________________

٨. په کتابخانه کې ورځ تېره کړه.

____

٩. په اس سپور شه. _________________________

١٠. په دوهمه ایستگاه کې کوز شئ.

____

Exercise 7. Read the following dialogue, then tell whether the statements below are true or false.

د اسد ورور: ښې وریژې لری؟
دوکاندار: هو! ډېرې اعلی دېره دونۍ وریژې لرم.
د اسد ورور: من په څو ورکوی؟
دوکاندار: په زر افغانۍ.
د اسد ورور: لږ یې کمې کړه.
دوکاندار: ښه. نه نیم سوه راکړه.
داسد ورور: نه سوه درکوم.
دوکاندار: راځه تا ته به یې په نه سوه هم درکړم.

uncooked rice *n, F1.* [wrídze] وریژې
outstanding *adj 4* [ālā] اعلی
Basmati rice *phr.* [deradunáy wrídze] دېره دونۍ وریژې
unit of weight, about sixteen pounds *n, M2.* [man] من

۱. د اسد ورور په مغازه کې دی. هو—— نه——

۲. دوکاندار وریژې لری. هو—— نه——

۳. وریژې من په دوه زره دی. هو—— نه——

٤. د اسد ورور وریژې من په نه سوه افغانۍ اخلی. هو—— نه——

۵. دوکاندار ډېرې ښې دېره دونۍ وریژې لری. هو—— نه——

Exercise 8. Alphabetize the following groups of words.

١ . دمه دوکان دښمن
دوشنبې دوکاندار دفتر

____

____

____

____

____

____

٢ . اوبه اوړدو اندړه
افغانه اندړ امان

____

____

____

____

____

____

٢ . ژمی زمونږ زمردچلو
زيات زما زده کوونکې

____

____

____

____

____

____

٤ . تکليف تود توکل
توده تم تشکر

____

____

____

____

____

____

Answer Key

Exercise T1.

ا) ٢ ب) ٢٠٠٠ پ) ٦٠ ت) ٥٦٨

ټ) ٥٠ ث) ١٦٥٠ ج) ٧٨٨ چ) ٧٩

Exercise T2.

١. ١٥٠٠٠
٢. ٢٠٠
٢. ٢٠٠٠٠
٤. ٢٥٠
٥. ١٢٥٠٠
٦. ٩٠٠
٧. ٢٥٠٠
٨. ١٥٠٠
٩. ٨٠٠٠
١٠. ٢٥٠

Exercise T3.

ا) ٥٢٦٧ ب) ٤٩٧ پ) ٦٢٢٩ ت) ٨٦٥ ټ) ٧٦٨

ث) ٦٢١ ج) ٩٠٦ چ) ٢٢٨٠ ح) ٨٢٥٤ خ) ٠٧٧٨

Exercise T4.

١. اخستونکی - دا قالينه په څو ورکوې؟
٢. اخستونکی - په دوه نيم زره يې ورکوې؟
٢. اخستونکی - پنځه زره بيخی ډېرې دی.
٤. دوکاندار - قيمته نه ده.
٥. اخستونکی - په دوه زره يې که راکوی، آ يې خلم.
٦. اخستونکی - د هغه کتاب قيمت څو دی؟
٧. دوکاندار - يو څه نورې به هم کمې کړم.
٨. دوکاندار - لس زره څه شی دی، بيخی کمې دی.
٩. دوکاندار - په اته نيم زره يې هم نشم درکولی.
١٠. اخستونکی - له دوه زره او اوه سوه نه يوه پيسه هم زياته نه درکوم.

Exercise 5. Something like:

په مگنولیا روډ مخامخ لاړ شه څو مارکټ ته ورسېږې. له مارکټ سره چپ لاس ته تاو شه. یو یونیم میل وړاندې لاړ شه. د ترافیك له څراغ سره ښی لاس ته تاو شه. د ترافیك له دوو نورو څراغونو نه هم تېر شه. په اول سرك ښی لاس ته تاو شه. مخامخ لاړ شه څو د جفرسن پله ته ورسېږې.

Exercise 6.

١. دوډۍ دې مه پخوه.
٢. ورخ دې له مور سره مه تېروه.
٢. پلار مې مه خبروه.
٤. سبا وخته مه روانېږئ.
٥. قیمت یې مه کموه.
٦. موټر مو مه خرڅوئ.
٧. ښی لاس ته مه تاوېږه.
٨. په کتابخانه کې ورخ مه تېروه.
٩. په اس مه سپرېږه.
١٠. په دوهمه ایستگاه کې مه کوزېږئ.

Exercise 7.

١. نه ٢. هو ٢. نه ٤. نه ٥. هو

Exercise 8.

١. دښمن	٢. افغانه	٣. زده کوونکې	٤. تشکر
دفتر	امان	زما	تکلیف
دمه	اندړ	زمردچلو	تم
دوشنبې	اندړه	زمونږ	تود
دوکان	اوږدو	زیات	توده
دوکاندار	اوبه	ژمی	توکل

Unit 12: ملا يې ژوبله ده

Unit Overview

This unit deals with health matters. You will learn about the Pashtun custom of visiting the sick and injured, and be introduced to some Pashtun folk medicine. You will learn vocabulary for parts of the body, and for talking about aches and injuries.

The past tense forms of Pashto verbs are introduced. You will also learn the past imperfective form of 'be', which is the form parallel to English 'was'/'were'.

Section 1: Dialogue

Asad has been in a car accident, and is in the hospital. In the dialogue, David tells Rabya about it, and they make arrangements for them both to visit Asad.

Cultural notes. The phrase د x پوښتنه is literally 'inquiry of x', but it is uniformly understood to refer to asking after someone who is sick or injured. Even if David hadn't mentioned that he'd been to the hospital, Rābyā would know from his use of the phrase that something had happened to Asad.

Word study. Rābyā's statement بيگا ماښام نه وې translates idiomatically as 'You weren't there last night', implying that she tried to get hold of him one way or another. David's response هو، نه وم agrees with her observation. The English idiomatic translation would of course be 'No, I wasn't' rather than 'Yes, I wasn't.'

شفاخانه is the Persian word for hospital, whereas روغتون is a Pashto neologism. Both words are in use.

عکس ordinarily means 'picture'; in this context, it translates as 'x-ray'.

The phrase about Laylā's seeing Asad, هر يو دوه ساعته بعد , translates best as 'every hour or two'.

The phrase -اخلـ سره x y x, which translates more or less as 'x takes y with him' is the standard way to express the notion of picking someone up, e.g.

'I pick Aman up every morning.' هر سهار امان را سره اخلم.

'David will pick Rābyā up.' داود به رابيا ورسره واخلي.

The phrases تللی وم, کری ژ , اخستی دی, and لیدلی دی are constructions involving participles (verbs used as adjectives). Participles will be taught in a future unit; in brief, however, they consist of the past perfective stem, plus the suffix

[-ay] ی-; they are regular class 2 adjectives; and they are used with the present or past form of 'be' in constructions almost exactly parallel to English present ('have gone', etc.) or past perfect (had gone', etc.) tenses, as you can tell from the translations of the phrases in the Textbook.

Section 2: Where Does It Hurt?

The words given in this section are polite terms acceptable in ordinary conversation. The English phrases like 'I have a headache' or 'I have a toothache' are expressed in Pashto as سر مې خوږېږی or غاښ مې خوږېږی.

Section 3: Past Form of 'be'

These past forms of 'be' function just like their present tense counterparts يم / يې / ده, etc., and are used where in English we use 'was' and 'were'. Note that the masculine/feminine distinction is carried into the third person plural forms, e.g.

'Rābyā and Laylā were at home.' رابيا او ليلا په کور کې وې.

'Amān and Asad were at home.' امان او اسد په کور کې وو.

As usual, if the plural subject is both masculine and feminine, the masculine plural is used, e.g.

'Amān and Laylā were at home.' امان او ليلا په کور کې وو.

Section 4: The Past Perfective Form of Verbs

This unit is the first of three to deal with the very complex past tense constructions in Pashto. Only so much of the complexity can be presented at once: in this unit, you are learning how to form of the past tense stems of verbs. In units 13 and 14, you will learn how to use the past tense stems in the parallels to English past tense (e.g. "I went") and English past continuous tense (e.g. "I was going").

The four possible forms - combinations of the two aspects and the two tenses - are given for the simple, derivative and doubly irregular verbs, on pages 140 - 143 of the Textbook. These four forms are the "principal parts" of the Pashto verb, parallel to the "principal parts" of an English verb, e.g. "go, went, gone"

As can be seen from the layout on page140, many of the simple verbs are irregular. As Note 2 explains, we are defining the irregular verbs as those whose present and past roots are different. Note that these irregular verbs fit the definition of simple verbs, in that the perfective is formed by adding the prefix و.

The doubly irregular verbs, in contrast, are verbs whose perfective forms don't follow a particular pattern, and whose past forms don't either. In summary, an irregular verb is one that is irregular in tense; a doubly irregular verb is one that is irregular in both aspect and tense.

Whatever the terminology, the past forms of the doubly irregular verbs must be memorized one by one. The past tense forms for a particular irregular verb are given in the Glossary.

The dropping of the past tense suffix [-əl] ل- is predictable: in general, if the stem of the verb changes between the present and past (thereby signalling the past tense), the ل- is optional.

Section 5: Reading

In this reading, the writer discusses the Pashtun custom of visiting the sick and injured, and gives an idea of the kinds of folk medicine Pashtuns practice.

Cultural notes. The inquiring after the health of a sick or injured person is part of Islamic culture. Pashtuns feel a very strong obligation to visit the sick and injured, and feel bad if they neglect this duty. A visit to the sick is not a drop-in-and-out-to-see-how-you're-doing sort of thing: visitors expect to stay for some time, and the household of the sick person offers tea and food.

By now, western medicine is well established in Afghanistan, and even in remote areas there is knowledge of doctors and/or paramedics. Western drugs are also available in bazaars. Even so (and in this respect Pashtuns are not different from anyone else), everyone has his own pet remedy for ailments. Many of the remedies have been handed down from generation to generation, with origins in the medical practices of the ancient Greeks.

The writer of the passage says that rural Pashtuns really do advise people with hepatitis to "cut the jaundice", although they haven't many suggestions as to how to do this. The writer also remembers giving his mother grief over the application of a calf skin. He says that as a child he didn't mind taking traditional medicines of various sorts, but he balked at the notion of the (uncured) calfskin, which he remembers was wrapped around him and secured with a belt or rope. He was then put to bed under blankets, and he says that by morning the smell and feel of the calfskin was far less bearable than the way he felt in the first place.

Word study. The verb ښکار- , which we have translated literally as 'look like', works better as 'is considered'. The sentence دوی ته دا پښتنی او دینی وظیفه ښکاری. , in which it is used, translates more naturally as 'They consider it their ethnic and religious duty.'

The تاویز which is supposed to cure headache is gotten from the mullah. It is a long strip of paper, folded so that the result is a square about the size of a watch; the mullah writes symbols or words on each quadrant. Sometimes the person with the headache gives the mullah a small gift - eggs, for example - in thanks.

Both the phrases کله چې and څوک چې involve the clause-introducer چې, and the verbs in the introduced clauses are perfective.

Sentence study. In the last paragraph of the reading, there are several sentences of the same general construction, revolving around telling someone what to do. Here they all are, with transcription and idiomatic translation to show you how they are put together. As you have seen in other sentences, there is no parallel to English indirect speech in Pashto: reports of what people say or think are parallel to our direct quotation, which we punctuate with quotation marks and Pashto doesn't.

... ورته وایی چه د خوسی پوست واغونده.

'...they tell him, "Put on a calfskin." ' *or* 'they tell him to wear a calfskin.'

... ورته وایی چه زېړی دې پرې کړه.

'...they tell him, "Cut your jaundice." ' *or* '...they tell him to cut his jaundice.'

... ورته وایی چه تاویز وکړه.

'...they tell him, " Do an amulet." ' *or* '...they tell him to do an amulet.'

... ورته وایی چه تاوده خوشایی پرې کېږده.

'...they tell him, " Put warm manure on it." ' *or* '...they tell him to put warm manure on it.'

... ورته وایی چه سپېرکۍ وخوره.

'...they tell him, "Eat aniseed." ' *or* '...they tell him to eat aniseed.'

Preview to Section 6: Diversions

The landay makes reference to someone 'leaving the country' ل ملکه خینه. To leave the country doesn't mean to leave Afghanistan; it rather refers to leaving one's home area. In the days before roads, automobiles, planes and telephones (and still in the rural areas), making a journey involved great hardships, not the least of which was being out of communication with those at home. All this notwithstanding, young men often traveled outside their home areas for jobs, or school, or other activities which would keep them away from home for a long time.

Hence the parallel in the second line between the sick person and the lover about to leave: both involved pain and crying.

A [banglá] بنگله - the word is from Hindi, and is the source of the English word 'bungalow' - is a house, a little fancier than a کور. This بنگله has a second floor.

The last word in the landay, خينه, is the familiar خى with the landay-ending syllable [na] نه attached.

Exercises

Exercise T1. Listen to the following sentences and questions, and write the part that got hurt.

١. ______________________________

٢. ______________________________

٣. ______________________________

٤. ______________________________

٥. ______________________________

٦. ______________________________

٧. ______________________________

٨. ______________________________

٩. ______________________________

١٠. ______________________________

Exercise T2. Listen to the passage, then on the lines below, list what has been bought and how much it cost.

هغه څه اخستل دی؟	قیمت یې څو دی؟
١. ______________________	______________________
٢. ______________________	______________________
٣. ______________________	______________________
٤. ______________________	______________________
٥. ______________________	______________________
٦. ______________________	______________________
٧. ______________________	______________________
٨. ______________________	______________________
٩. ______________________	______________________
١٠. ______________________	______________________

Exercise T3. Write the words as they are dictated.

١. ________ ٧. ________ ١٢. ________

٢. ________ ٨. ________ ١٤. ________

٣. ________ ٩. ________ ١٥. ________

٤. ________ ١٠. ________ ١٦. ________

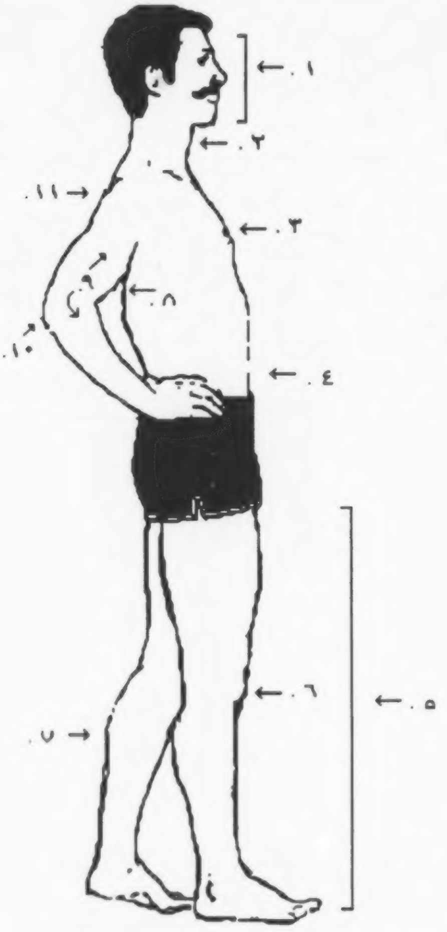
٥. ________ ١١. ________ ١٧. ________

٦. ________ ١٢. ________ ١٨. ________

Exercise 4. For each verb listed below, give the present perfective, past imperfective and past perfective stems.

	Pres. Imp.	*Pres. Perf.*	*Past Imp.*	*Past Perf.*
1.	درېږ-	________	________	________
2.	کو-	________	________	________
3.	کېږ-	________	________	________
4.	بندېږ-	________	________	________
5.	تېرو-	________	________	________
6.	لر-	________	________	________
7.	اخل-	________	________	________
8.	گور-	________	________	________
9.	بياي-	________	________	________
10.	راځ-	________	________	________

Exercise 5. Label the head and body parts in the spaces below the picture.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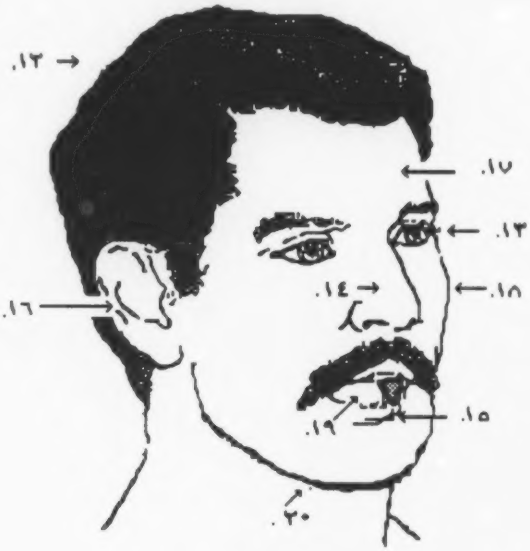
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١٥. ________

١٦. ________
١٧. ________
١٨. ________
١٩. ________
٢٠. ________

Exercise 6. Read the following letter and answer the questions.

گران ابا او گرانې مورې!

سلام مې ومنئ. زه او امان او واړه بیخی ښه یو. هیله ده چه تاسې به هم ښه وئ. د اسد موټر څه موده مخکې ټکر کړی ؤ او ملا یې ژوبله شوې وه. څو شپې په شفاخانې کې ؤ. خو اوس راوتلی او بیخی جوړ دی. دا یوه هفته کیږی چه صنف ته هم ځی. دوا هم زیاتی نه خوری. مګر تمرین تر اوسه هم کوی او ډاکټر ورته ویلی دی چه تمرین ته دوام ورکړی....ستاسې د خوشحالی او روغتیا په هیله... لیلا

Nouns

daddy *M1* [abā]	ابا
children *M irreg.* [waṛə́]	واړه
hope *F1* [híla]	هیله
medicine *F1* [dawá]	دوا
exercise *M2* [tamrín]	تمرین
happiness *M2* [khushalí]	خوشحالی
health *F3* [roghtyā́]	روغتیا

Verbs

accept *smp.* [woman-́]	ومنـ -
has been [sə́we wə]	شوې وه
has told [wayə́lay da]	ویلی دی

Adjectives

dear *1* [grān]	گران
out (of the hospital) *2* [watə́lay]	وتلی
healthy *1* [rogh]	روغ

Adverbs, phrases, idioms

a while ago [tsə́ moda mə́khke]	څه موده مخکې
It's been a week since...[dā yawa hafta kegi]	دا یوه هفته کیږی
any more [zyā́ti]	زیاتی
continue *phr.* [dawā́m warkaw-]	دوام ورکو -

۱. اسد نن جوړ دی؟____________________

۲. اسد تر اوسه په روغتون کې دی؟____________________

۳. امان او لیلا واړه لری؟____________________

٤. اسد د خپلې ملا دپاره څه کوی؟____________________

٥. اسد نن بیا صنف ته ځی؟____________________

Answer Key

Exercise T1.

١. ________سر________

٢. ________لاس________

٣. ________ملا________

٤. ________پښې________

٥. ________سر________

٦. ________سر________

٧. ________غاښ________

٨. ________زنگون________

٩. ________گوته________

١٠. ________سر________

Exercise T2.

هغه څه اخستلی دی؟	قیمت یې څو دی؟
١. ______اس______	______شل زره افغانۍ______
٢. ______راډیو______	______اته زره افغانۍ______
٣. ______بایسکل______	______اته زره افغانۍ______
٤. ______یو کیلو پسته______	______یو نیم زر افغانۍ______
٥. ______پسه______	______پنځلس زره افغانۍ______
٦. ______پوستینچه______	______اته ویشت زره افغانۍ______
٧. ______خر______	______پنځه دېرش زره افغانۍ-______
٨. ______درې دوډۍ______	______څلېرویشت افغانۍ______
٩. ______سالو______	______درې زره افغانۍ______
١٠. ______گلان______	______پنځوس افغانۍ______

Exercise T3.

١. اصلی

٢. اعلی

٣. اکثره

٤. انتظار

٥. اوبه

٦. اورېږی

٧. اوړی

٨. اوږد

٩. اوس

١٠. اوسېدونکی

١١. اوسېږی

١٢. اوه ویشت

١٣. بعضې

١٤. پنجشنبې

١٥. جمعه

١٦. خط

١٧. دوولس

١٨. رخصتی

Exercise 4.

	Present imperfective	Present perfective:	Past imperfective	Past perfective
1.	دریږ-	ودرېږ-	درېدل-	ودرېدل-
2.	کو-	وکړ-	کړل-	وکړل-
3.	کېږ-	ش-	کېدل-	شو-
4.	بندېږ-	بند ش-	بندېدل-	بند شو-
5.	تېرو-	تېر کړ-	تېرول-	تېر کړل-
6.	لر-	ولر-	لرل-	ولرل-
7.	اخل-	واخل-	اخستل-	واخستل-
8.	گور-	وگور-	کتل-	وکتل-
9.	بیاي-	بوز-	بوړل-	بوتلل-
10.	راځ-	راځ-	راغل-	راغل-

Exercise 5.

١. ـــمخـــ
٢. ـــغاړهـــ
٣. ـــکوگلـــ
٤. ـــخېټهـــ
٥. ـــپښهـــ
٦. ـــزنگونـــ
٧. ـــپوندۍـــ
٨. ـــشاـــ
٩. ـــلاســـ
١٠. ـــڅنگلـــ
١١. ـــ اوږهـــ
١٢. ـــوېښتانـــ
١٣. ـــسترگهـــ
١٤. ـــپزهـــ
١٥. ـــخولهـــ
١٦. ـــغوږـــ
١٧. ـــتندیـــ
١٨. ـــباړخوـــ
١٩. ـــژبهـــ
٢٠. ـــزنهـــ

Exercise 6.

١. هو! نن جوړ دی.
٢. نه، په کور کې دی.
٣. هو! واړه لری.
٤. تمرین کوی.
٥. هو! صنف ته ځی.

Unit 13: په بازار کې دې څه کول؟

Unit Overview

The topic of this unit is clothes. You will learn words for western clothes, and also find out about ordinary clothes worn by Pashtuns and Pashtanas in Afghanistan. You will also learn the Pashto equivalent of the English past tense, and how to use it in talking about past events. The unit finishes with a Mullah Nasruddin story told entirely in Pashto.

Preview to Section 1: Dialogue

In this dialogue, Amān and Asad are talking about Amān's purchases at the mall. Amān has bought western clothes for his children, and made a stop at the Pakistani store as well.

Cultural notes. Despite the label "Peshawari", the phrase پېښورى جامې means "Pashtun clothes". What Amān has bought for Layla's friend is a set of clothes that urban women and rural girls wear - a three-piece outfit consisting of:

کميس - a tunic with a high neck and long sleeves, fitted loosely at the waist and extending below the knees. The skirt is straight, with slits up both sides to allow for movement.

پرتوگ ([partúg]) - a pair of trousers (there are various styles) worn under the tunic.

ټيکرى ([ṭikráy]) - a long, narrow scarf, worn covering the head when circumstances require, but at other times draped becomingly around one's shoulders.

As is true of women's clothes in general, different necklines and fabrics and colors and patterns and ways of draping the ټيکرى go in and out of fashion. The tunic and trousers are traditionally made of cotton or silk; now synthetic fabrics are often used.

The items Amān bought for himself - a واسکټ and a پټکى - are parts of a set of Afghan men's clothes. The واسکټ (the word is borrowed from the English word 'waistcoat') is like the vest of a man's three-piece suit, except that it is cut much looser, and in one style has a Nehru collar rather than a v-neck. The پټکى is part of the combination that Afghan men wear on their heads, and is described in the preview to the reading.

The word کمیس does double-duty, referring not only to the Afghan men's and women's tunic, but also to western shirts and blouses. The word پرتوگ refers to the Afghan trousers/bloomers, and but is *not* used for western pants and slacks (western pants are [patlún] پتلون). The word جاکټ refers to a sleeveless sweater-vest worn by Afghans in some areas instead of a واسکټ, and in western contexts has generalized to refer to sweaters of all kinds as well as informal jackets.

The proverb Amān quotes to Asad, چه خان نه وی جهان دې نه وی means something like "If I don't exist, then the world should not exist."

Word Study. In general, the verb -اغوند means 'put on'. To express the concept 'wear', put -اغوند into the past tense, e.g.

'Is he wearing his clothes?' خپلې جامې يې اغوستلې دی؟

The Pashto word for 'children' is really the masculine plural form of the adjective 'small' ووړ, a class 5 adjective.

خوب, as in the phrase د خوب دریشی, is the noun for 'sleep'. Amān bought a pair of pajamas for Spin.

The phrase -ورخ ورکو involves the derivative verb -ورکو which means 'lose'. Another meaning for the phrase might be 'window shop', in a shopping context.

The phrase لیلا خوارې ت, with the adjective after the noun it modifies, translates exactly as 'poor Laylā'.

Preview to Section 2: The Pashto Past Pefective Tense

The focus of this section is the formation of the past perfective tense verbs, with the personal endings slightly different from those used with the present tenses.

As you work through the paradigms in the Students' Text, note carefully the translations of the transitive verb forms.

The doubly irregular verbs -راځ, -ورځ, and -درځ are unique in the language in that the third person masculine ending is [ay] ی rather than [ə]. -ورځ and -درځ are further unique in that there is an extra vowel in some of the forms. Their paradigms are given below. The optional - ⊥ is usually dropped.

'I went to him'	[wáraghl(əl)əm]	ورغللم	'We went to him'	[wáraghl(əl)u]	ورغللو
'You went to him'	[wáraghl(əl)e]	ورغللې	'You all went to him'	[wáraghl(əl)əy]	ورغلئ
'He went to him'	[wáraghay]	ورغی	'They (m) went to him'	[wáraghl(əl)ə]	ورغلله
'She went to him'	[wáraghl(əl)a]	ورغلله	'They (f) went to him'	[wáraghl(əl)e]	ورغللې
'I went to you'	[dáraghl(əl)əm]	درغللم	'We went to you'	[dáraghl(əl)u]	درغللو
'You went to you'	[dáraghl(əl)e]	درغللې	'You all went to you'	[dáraghl(əl)əy]	درغلئ
'He went to you'	[dáraghay]	درغی	'They (m) went to you'	[dáraghl(əl)ə]	درغلله
'She went to you'	[dáraghl(əl)a]	درغلله	'They (f) went to you'	[dáraghl(əl)e]	درغللې

Preview to Section 3: Using the Past Tense

The most noteworthy linguistic feature of Pashto is presented in this section. In linguistic terminology, Pashto is an ergative language. An ergative language is one in which objects of transitive sentences behave like subjects of intransitive sentences: Basque, Eskimo and some of the languages spoken in the Caucasus are ergative. Pashto doesn't quite follow this general definition, and in any event is 'ergative' only in its past tenses. Nonetheless, Pashto is counted among the ergative languages.

Whatever the terminology, the swapping of direct and oblique cases in the past tenses of Pashto was a source of confusion for traditional western grammarians dealing with Pashto. The best of these, Major D. L. R. Larimer (*Pashtu,* published by Oxford in 1915) analyzed transitive past tense sentences as passives, and would have translated our example sentence [laylā mo wákatəla] لیلا مو وکتله as 'Laylā was visited by us', rather than 'We visited Laylā.'

The dropping of the weak object pronouns follows a general rule, whatever the tense: if the verb ending shows the identity of a weak pronoun, the pronoun drops. In the present tenses, the verb endings show the person and number of the subject, so weak pronoun subjects drop; in the past tenses, the verb endings show the person and number of the object, so weak pronoun objects drop.

Preview to Section 4: Reading

The reading describes the clothes worn by men and women in Afghanistan. Pashtuns and Tajiks do not dress very differently. The different styles of dress within these groups are more often differences in rural and urban clothing, changing fashion, or differences brought about by climate: some of Afghanistan is in the high mountains where it gets very cold in the winters, whereas the rest of the country is much warmer.

Cultural notes. A خولۍ is any hat that covers the head closely - a ski cap or a balaclava, for example, is a خولۍ. There are two general types of خولۍ worn with a پټکی - one is a skullcap; the other is a fez minus the tassel, with a flat top. The پټکی is wrapped around the خولۍ, and the end product leaves some of the خولۍ showing. Men wear the خولۍ and پټکی all the time, indoors and out, removing it only at bedtime. There are of course many ways to wrap the پټکی, but there is a tail at the end which is allowed to hang down one's left shoulder. That tail has a variety of uses: to cover the face in dust storms, to use as a handkerchief, and so on.

You might see pictures of turban-less, long-haired Pashtuns; these are dancers of the atan (a favorite subject for photographers), who do not wear turbans as they dance.

A man's څادر is a multi-purpose garment: it can function as an overcoat, a saddle blanket, a cushion, a windbreak, a blanket, or a number of other things.

A man's پرتوګ (the word is singular!) is a pair of voluminous trousers, with a drawstring at the waist. A man's کمیس is a loose tunic, coming down to the knees, with differently styled neck closings. One style is parallel to a western men's shirt, with the buttons coming about down to the waist; another style is a side closing with a single button-loop fastener. The واسکټ was described in the Preview to Section 1.

Urban women's clothes - پېښورۍ جامې - were also described in that Preview. A rural woman's پرتوګ and کمیس are cut very differently: the کمیس is effectively a long dress with a very full skirt, and the پرتوګ is a garment resembling very full bloomers. A rural woman's ټیکرۍ is more functional than an urban woman's; it is sometimes made of heavy material like wool, and serves as a shawl as well as a head covering.

پڼې are leather slippers a la *The Arabian Nights*, with toes that curl up over the top of the foot. These slippers can be very elegant, with embroidery, or very functional. څپلۍ correspond almost exactly to western sandals: soles can be made of leather, rubber tires, palm fronds or whatever, and the straps can vary accordingly. Pashtuns do not wear socks.

The wearing of the چادرۍ has been an issue in Afghan society for many years. (The novel *Caravans* by James Michener includes an incident involving the wearing of the چادرۍ in 1940s Kabul.)

Word study. A ولایت is a political division in Afghanistan, parallel to an American state. The provinces are modern divisions, and do not necessarily correspond to traditional areas. Nuristan is northeast of Kabul; the natives there did not convert to Islam with the rest of the people, and the area was correspondingly called "Kaffiristan", from 'kaffir', a derogatory word for non-believers. The area was renamed 'Nuristan', from the Arabic word for 'light', toward the end of the nineteenth century when the natives finally converted to Islam. The Hazarajat is west of Kabul, named for the people who inhabit it. Koyestan is an area north of Kabul; the word comes from the Persian word for 'mountain'.

The verb [gərdzég-] - گرځېږ usually drops the - ېږ in the present tense.

The terms غربی and شمالی are derived from Arabic words for west - [gharb] غرب - and north -[shamăl] شمال - respectively. The other directions are:

'east' *n, M2* [sharq] شرق	'eastern' *adj 4* [sharqí] شرقی
'south' *n, M2* [janúb] جنوب	'southern' *adj 4* [janubí] جنوبی

The words for 'sew' are the same جوړ as the جوړ meaning healthy. The root جوړ fundamentally means 'whole' or 'complete': in personal contexts it means 'healthy'; in clothing contexts it means 'sewn' or 'made'; and in construction contexts it means 'built' or 'made' or 'completed'. The derivative verbs can correspondingly be translated as

[joṛég-] - جوړېږ 'get well', 'be sewn/woven', or 'be built'

[joṛaw-́] - جوړو 'cure', 'sew/weave', 'build'

Preview to Section 5: Time Phrases

In this section, you are given some common past time phrases, along with exercises to give you some more practice in using the past tenses.

Preview to Section 6: Diversions

For the first time - now that you can use the past tenses - here is a Mullah Nasruddin story told entirely in Pashto. Stories and jokes and anecdotes are traditionally told in the past tenses - they just 'don't sound right' in the present tenses.

The story is punctuated as it would be for Pashtun readers, with colons instead of quotation marks.

Exercises

Exercise T1. Listen to the sentences, and identify the subject and object of each.

Subject	Object		Subject	Object	
____________	____________	. ٦	____________	____________	. ١
____________	____________	. ٧	____________	____________	. ٢
____________	____________	. ٨	____________	____________	. ٣
____________	____________	. ٩	____________	____________	. ٤
____________	____________	. ١٠	____________	____________	. ٥

Exercise T2. Listen to the following sentences. Identify the subject and object.

Subject	Object		Subject	Object	
____________	____________	. ٦	____________	____________	. ١
____________	____________	. ٧	____________	____________	. ٢
____________	____________	. ٨	____________	____________	. ٣
____________	____________	. ٩	____________	____________	. ٤
____________	____________	. ١٠	____________	____________	. ٥

Exercise T3. Listen to the following more complicated sentences. Identify the subject and object if there is one.

	Object	Subject		Object	Subject
١.	____________	____________	٦.	____________	____________
٢.	____________	____________	٧.	____________	____________
٣.	____________	____________	٨.	____________	____________
٤.	____________	____________	٩.	____________	____________
٥.	____________	____________	١٠.	____________	____________

Exercise T4. Listen to the following sentences and questions, and tell whether the speaker is wearing western or Afghan clothes by marking the appropriate phrase.

١.	ملی جامې	غربی جامې	٦.	ملی جامې	غربی جامې
٢.	ملی جامې	غربی جامې	٧.	ملی جامې	غربی جامې
٣.	ملی جامې	غربی جامې	٨.	ملی جامې	غربی جامې
٤.	ملی جامې	غربی جامې	٩.	ملی جامې	غربی جامې
٥.	ملی جامې	غربی جامې	١٠.	ملی جامې	غربی جامې

Exercise 5. For each verb listed below, give the present perfective, past imperfective and past perfective stems.

	Pres. Imp.	Pres. Perf.	Past Imp.	Past Perf.
1.	درکو-	________	________	________
2.	لول-	________	________	________
3.	غواړ-	________	________	________
4.	لېږ-	________	________	________
5.	پاڅېږ-	________	________	________

Exercise 6. Rewrite the following dialogue in the past tense.

اسد : د شنبې په ورځ څه کوې؟
تریسا : ورجنیا ته ځم.
اسد : څه وخت بهرته راځې؟
تریسا : ددوشنبې په ورځ سهار وخته بهرته راځم.
اسد : دچارشنبې په ماښام څه پروګرام لرې؟
تریسا : کتابخانې ته ځم. پنجشنبې امتحان لرم.
اسد : دجمعې په ماښام څه کوې؟
تریسا : څه خاص پروګرام نه لرم.

اسد : ____

تریسا : ____

اسد : ____

تریسا : ____

اسد : ____

تریسا : ____

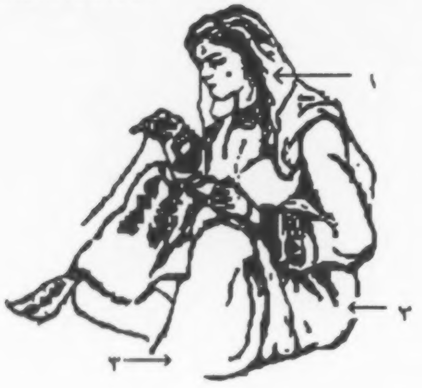
اسد : ____

تریسا : ____

Exercise 6. Rewrite the passage below in the past tense.

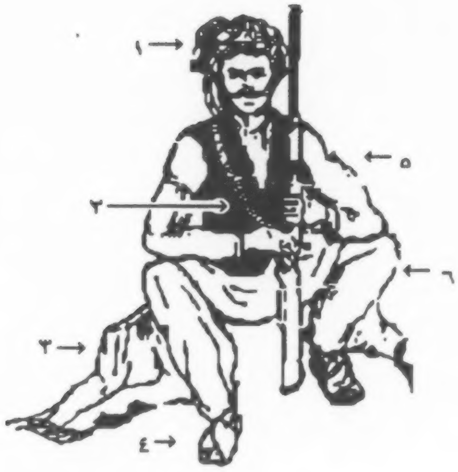
د اسد پلار به سبانه بل سبا له سرخاو نه روان شي. غرمه به په ده نو کې تېره کړي. ماسختن به د جبار خان کلا ته ورسيږي. شپه به د جبار خان په کلا کې تېره کړي. سهار وخته به د بهرام خان کلا ته روان شي. غرمه به د سليم په کلي کې تېره کړي. ماسپښين به د بهرام خان کلا ته ورسېږي. هلته به دوه شپې تېرې کړي. بيا به د جرنيل کلا ته لاړ شي. د جرنيل کلا نه به بابوسو ته لاړ شي. شپه به له خپل تربره سره په بابوسو کې تېره کړي. له بابوسو نه به بورگ ته لاړ شي. بيا به يو څه تم شي. بيا به بېرته سرخاو ته لاړ شي.

Exercise 7. Label the clothes.



١. ____________ ٤. ____________

٢. ____________



١. ____________ ٤. ____________

٢. ____________ ٥. ____________

٣. ____________ ٦. ____________

Exercise 8. Read the following letter, then answer the questions.

گرانه وروره!
سلام دې در ورسيږی. زه تر دې ساعته جوړ يم. هيله ده چه ته به
هم روغ او خوښ وې. هغه سالو دې چه تريسا ته رالېږلی ؤ
را ورسېده. تريسا ډېر خوښ کړ او زياته ورته خوشحاله شوه.
پرون يې خپلې پېښورۍ جامې چه ما ورته اخستلې وې اغوستلې
وې، ډېرې ښې پرې ښکارېدې.
ډېره مننه .
ستا ورور

had sent [legə́lay wə] لېږلی ؤ

had bought [akhistə́le we] اخستلې وې

١. چا خط ولېږه؟ ________________

٢. چا ته يې خط ولېږه؟ ________________

٢. تريسا سالو واخسته؟ ________________

٤. تريسا څه وخت سالو او پېښورۍ جامې واغوستلې؟ ________
____

٥. تريسا څنگه ښکارېدله؟ ________________

Answer Key

Exercise T1.

	Object	Subject		Object	Subject
١.	مې	یې	٦.	یې	دې
٢.	اخبارمې	مې	٧.	یې	مو
٣.	یې	دې	٨.	مو	مې
٤.	یې	مو	٩.	یې	مې
٥.	خپله مور	یې	١٠.	یې	مې

Exercise T2.

	Object	Subject		Object	Subject
١.	قابلی	یې	٦.	کتاب	دې
٢.	موټر	یې	٧.	پلو	مې
٣.	چای	یې	٨.	دې	لیلی
٤.	دوډۍ	مې	٩.	خطونه	یې
٥.	یې	خو	١٠.	اخبار	یې

Exercise T3.

	Object	Subject		Object	Subject
١.	(یې)	مو	٦.	-	یې
٢.	(یې)	یې	٧.	(یې)	اسد
٣.	(یې)	یې	٨.	اخبار	یې
٤.	-	یې	٩.	اس	یې
٥.	اس	یې	١٠.	کتاب	مې

Exercise T4.

١.	ملی جامې	~~غربی جامې~~	٦.	~~ملی جامې~~	غربی جامې
٢.	ملی جامې	~~غربی جامې~~	٧.	ملی جامې	~~غربی جامې~~
٣.	~~ملی جامې~~	غربی جامې	٨.	ملی جامې	~~غربی جامې~~
٤.	ملی جامې	~~غربی جامې~~	٩.	~~ملی جامې~~	غربی جامې
٥.	~~ملی جامې~~	غربی جامې	١٠.	~~ملی جامې~~	غربی جامې

Exercise 5.

	Pres. Imp.	*Pres. Perf.*	*Past Imp.*	*Past Perf.*
1.	درکو-	درکړ-	درکړل-	درکړل-
2.	لول-	ولول-	لوستل-	ولوستل-
3.	غواړ-	وغواړ-	غوښتل-	وغوښتل-
4.	لېږ-	ولېږ-	لېږل-	ولېږل-
5.	پاڅېږ-	پاڅېږ-	پاڅېدل-	پاڅېدل-

Exercise 6.

اسد: د شنبې په ورځ څه کوې؟
تریسا: ورجنیا ته ځم.
اسد: څه وخت بېرته راځې؟
تریسا: ددوشنبې په ورځ سهار وخته بېرته راځم.
اسد: دچارشنبې په ماښام څه پروګرام لرې؟
تریسا: کتابخانې ته ځم. پنجشنبې امتحان لرم.
اسد: دجمعې په ماښام څه کوې؟
تریسا: څه خاص پروګرام نه لرم.

Exercise 7.

د اسد پلار د چارشنبې په ورځ د سرخاو نه روان شو. غرمه یې په ده نو کې تېره کړه. ماسختن د جبار خان کلا ته ورسېده. شپه یې د جبار خان په کلا کې تېره کړه. سهار وخته د بهرام خان کلا ته روان شو. غرمه یې د سلیم په کلا کې تېره کړه. ماسپښین د بهرام خان کلا ته ورسېده. هلته یې دوه شپې تېرې کړې. بیا د جرنیل کلا ته لاړ. د جرنیل کلا نه بابوسو ته لاړ. شپه یې له خپل تربر سره په بابوسو کې تېره کړه. له بابوسو نه بورګ ته لاړ. بیا یو څه تم شو. بیا بیرته سرخاو ته لاړ.

Exercise 8.

ښځه: ١. ټیکری ٢. کمیس ٣. پرتوگ

نارینه: ١. پټکی ٢. واسکټ ٣. څادر ٤. څپلی ٥. پرتوگ ٦. کمیس

Exercise 9.

١. اسد خط ولیږه.

٢. خپل ورور ته یې خط ولیږه.

٣. نه، تریسا پرون سالو واخسته.

٤. تریسا پرون سالو او پېښوری جامې اغوستلې وې.

٥. تریسا ډېره ښه ښکارېدله.

Unit 14: په کار پسي گرځېدلم

Unit Overview

The topic of this unit is the calendar. You will learn how to express dates in Pashto, and how to read and use Afghan calendars. You will also learn the imperfective past tense, which will enable you to talk about events that were going on in the past. As a diversion, you will read a familiar fable in its Pashto version.

Preview to Section 1: Dialogue

In this dialogue, Rābyā has been gone for awhile, and she is telling Laylā what she did while she was gone.

Word Study. The idiom په کار پسي گرځېږ- is literally 'walk in the footsteps of work'.

The verb گرځېږ- is one of those like اوسېږ- that usually drops the ېږ- in the present tense.

The adjective اسان like many ending in [ān] , often adds a final [a] to the masculine direct and oblique singular forms, e.g. اسانه.

Calendar dates are expressed in Pashto with ordinals and possessive phrases, exactly as they are in English, e.g.

'from the twenty-ninth of May'	د مي له نهه ويشتمه
'until the second of June'	د جون تر دويمه پوري

Preview to Section 2: The Imperfective Past Tense

In this section and the next, you learn two of the uses of the imperfective past stem, the fourth of the four possible combinations of aspect and tense. The chart now looks like the following:

Present Imperfective	Present Perfective
Present imperfective tense	Ordinary positive commands
'I go/ I'm going'	'Go.'
Negative commands	Future expressions
'Don't go.'	'I will go.'

Past Imperfective	Past Perfective
Past imperfective tense	Past perfective tense
'I was going.'	'I went.'
Infinitives	
'to go'	

Preview to Section 3: The Pashto Infinitive

In grammatical studies, the term 'infinitive' has two uses. One of them is the name of the form of the verb that is used in noun positions. The other is supposed to be the most basic form of the verb - the form from which all tenses and so on are derived. This double use of the term probably comes from traditional Latin grammar (in Latin you arrive at the most basic form of the verb by dropping the ending off the infinitive), and has become part of worldwide grammatical tradition.

The English infinitive - 'to go', 'to run', for example - fits both definitions of the term infinitive relatively well. In many other languages, however, the form of the verb used as a noun is not the most basic form of the verb. In Arabic, for example, the third person masculine past tense form of the verb is clearly the most basic form, whereas the form used as a noun is clearly not.

In Pashto, the imperfect past stem of the verb, which is the form used as a noun, is an infinitive in that it functions as a noun. It is not, however, the most basic form of the verb, any more than 'went' is the most basic form of the verb 'go' in English. Nonetheless, Pashto grammatical studies consider the infinitive to be the form from which all the tenses and so on are derived, and Pashtuns who have studied grammar refer to verbs by this form.

In this section, you are shown some examples of the infinitive in use - it straightforwardly translates as the English infinitive ('to go') or gerund ('going'). More important to you as a language learner, however, is the use of the infinitive as the citation form of the verb, i.e. the 'name' of the verb that Pashtuns use when talking about the verb itself. You have probably discovered that this is the form you get when you ask for vocabulary, e.g.

You: What's the word for 'see' in Pashto?

Pashtun: [lidə́l] ليدل

and that you have to ask further questions like 'How do I say "I'm seeing" in Pashto?' to find out the present stem of the word in question.

Preview to Section 4: Reading

This reading describes the Pashtun/Afghan calendar, with its intermixing of the solar, lunar and western calendars.

Cultural notes. As the reading states, the Pashto Academicians arrived at the Pashto names for the months by translating the Arabic names. A further translation of the Pashto names into English shows up the relationship between the Islamic solar calendar and the zodiacal year of astrologers:

English	Pashto	Arabic	English	Pashto	Arabic
'scale'	تله	میزان	'lamb'	وری	حمل
'scorpion'	لړم	عقرب	'bull'	غویی	ثور
'bow'	لینده	قوس	'walnut'	غبرگولی	جوزا
'baby goat'	مرغومی	جدی	'crab'	چنگاښ	سرطان
'bucket'	سلواغه	دلو	'lion'	زمری	اسد
'fish'	کب	حوت	'tassel (wheat)'	وږی	سنبله

Actually, the zodiacal year has its roots in Mesopotamia (the naming of constellations for animals developed there ca. 3000 BC), and the concept spread throughout the ancient western/middle eastern world via the Greeks.

The solar calendar is more exactly tied to the seasons than the calendar we use, as you will see when you do the exercises in Section 5. To a Pashtun, spring is exactly three months long, and constitutes the period between the vernal equinox and the summer solstice. In contrast, westerners can talk of spring being short this year or long last year; the length of the season depends more on the weather than on astronomical calculations.

The lunar calendar mentioned in the first paragraph is included on many Afghan calendars because the dates for Islamic holidays are based on the twenty-nine or thirty-day months of the Islamic lunar year. The Islamic lunar year is 354 days, and the eleven-day difference between the Islamic lunar year and the solar or western year causes Islamic holidays to "rotate" around the solar year.

Word study. The Pashto Society, which later became the Pashto Academy, was an institute established by the Afghan government to preserve the purity of the language, to coin new words for modern concepts, to develop dictionaries, and to promulgate the study of Pashto. As is true of any such organization's attempts to modernize vocabulary, some of it has caught on and is now in use, but some of it has not caught on. The Pashto names for the months are examples of words that haven't caught on; روغتون and ښوونکی are examples of words that have caught on.

The phrase دري واره consists of the number دري plus the suffix واره . واره can be used with any number, e.g. 'all four' څلور واره.

Sentence study. In the sentence .دوی کوشش وکړ چه دغه نومونه عام کړی, the verb کوشش وکړ is parallel to the verb -غواړ , and translates better with an English infinitive, i.e. 'They tried to popularize these names.' Compare the sentence with the one about Asad's father from the Unit 3 reading:

دوی کوشش وکړ چه دغه نومونه عام کړی.
پلار مي غواړی چه يو بل باغ هم واخلی.

Preview to Section 5: The Afghan Calendar

You will notice that the spellings of the day names on the calendar are different from those you learned in Unit 6. On calendars, Pashtuns use the Persian spellings for the day names, whereas in ordinary conversation and writing they spell the days as they are pronounced in Pashto.

Pashto calendars differ greatly from one another in the amount of information they present, and the style in which it is presented. Ask the Pashtuns you know to show you any calendars they might have. The month of Hamal calendar in the textbook was modelled after a calendar published by the BBC Pashto Service, P. O. Box 76, Bush House, London, UK.

Preview to Section 6: Diversions

You will immediately recognize the fable, although the punch line differs slightly in this Pashto version.

The conversation between the characters is in reported speech, i.e. exactly what they say follows a چه.

Exercises

Exercise T1. Mark the season being talked about.

١. پسرلی اوړی منی ژمی ٦. پسرلی اوړی منی ژمی

٢. پسرلی اوړی منی ژمی ٧. پسرلی اوړی منی ژمی

٣. پسرلی اوړی منی ژمی ٨. پسرلی اوړی منی ژمی

٤. پسرلی اوړی منی ژمی ٩. پسرلی اوړی منی ژمی

٥. پسرلی اوړی منی ژمی ١٠. پسرلی اوړی منی ژمی

Exercise T2. Write the date mentioned in each of the following sentences.

١. ________________ ٦. ________________

٢. ________________ ٧. ________________

٣. ________________ ٨. ________________

٤. ________________ ٩. ________________

٥. ________________ ١٠. ________________

Exercise T3. Asad's father made another trip. Where was he on the following dates?

١. د سنبلې شپږم: ________________________________

٢. د سنبلې درویشتم: ________________________________

٣. د سنبلې یوولسم: ________________________________

٤. د سنبلې نه ویشتم: ________________________________

٥. د میزان اول: ________________________________

Exercise 4. For each of the underlined verbs in the following sentences from the dialogue, give the tense of the verb and a literal translation.

English translation	Tense of the verb	Verb (in context)
'were'	*past imperfective*	١. چېري وې؟
____________	______________	٢. په مېريلند کې دې څه کول؟
____________	______________	٣. چېرې اوسېدلې؟
____________	______________	٤. څه دې وکړه؟
____________	______________	٥. لامبو ته هم تللم.
____________	______________	٦. رښتيا کار دې پېدا کړ؟
____________	______________	٧. د کار پېدا کول آسانه نه دې.
____________	______________	٨. هلته مې هم پېدا نشو کړی.
____________	______________	٩. څه وخت بېرته راغلې؟
____________	______________	١٠. ښه شو چه راغلې.

Exercise 5. Read the following dialogue, then answer the questions.

د اسد پلار: څه وخت بېرته کابل ته ځې؟

د اسد ورور: د جدی په پنځلسم بېرته کابل ته ځم.

پلار: بيا دلته څه وخت راځې؟

ورور: د جدی تر نولسم پورې په کابل کې يم. د جدی په شلم جلال آباد ته ځم. د جدی له شلمه د دلوی تر اوله د بهرام خان کره اوسېږم.

پلار: له جلال آباده خو بيا لوگر ته ځې؟

ورور: تر نو روزه پورې لوگر ته نه راځم.

پلار: نور ټول کال په کابل کې تېروې که کوم بل ځای ته ځې؟

١. په کوم موسم کې د اسد ورور جلال آباد ته هم ځي؟

____

٢. د اسد ورور ولی لوگر ته بيا نه ځي؟

____

٣. په جلال آباد کې د اسد ورور چېرې اوسېږی؟

____

٤. د اسد ورور څه وخت بیا لوگر ته ځی؟

____

٥. د اسد ورور په جلال آباد کې څو شپې تېروی؟

____

Exercise 6. List, for each of the following verbs, the various roots.

Present Imperfective	*Present Perfective*	*Past Imperfective*	*Past Perfective*	*Infinitive Form*
________	________	________	________	١. اخستل
________	________	________	________	٢. لوستل
________	________	________	________	٣. کتل
________	________	________	________	٤. غوښتل
________	________	________	________	٥. ښودل
________	________	________	________	٦. خوړل
________	________	________	________	٧. اورېدل
________	________	________	________	٨. کښېناستل
________	________	________	________	٩. پرېښودل
________	________	________	________	١٠. تلل

Exercise 7. Make twelve copies of the blank calendar page below. Construct an Afghan solar calendar for this year with parallel western dates, along the model of the calendar for حمل given in the Textbook.

شنبه	یکشنبه	دو شنبه	سه شنبه	چهارشنبه	پنجشنبه	جمعه

Answer Key

Exercise T1.

١. اوړی ٢. پسرلی ٣. منی ٤. پسرلی ٥. ژمی

٦. اوړی ٧. پسرلی ٨. اوړی ٩. پسرلی ١٠. منی

Exercise T2.

١. د حمل ٢٧ ٢. د حمل ٢٧ ٣. د حوت ٢ ٤. د جوزا ١٧

٥. د میزان٢٢ ٦. د حمل ١٣ ٧. د عقرب ٢١ ٨. د قوس ١٩

٩. د جدی ٢٦ ١٠. د سرطان ١١

Exercise T3.

١. د سنبلې شپږم: په ده نو کې
٢. د سنبلې درویشتم: په زرغون ښار کې
٣. د سنبلې یوولسم: په بورگ کې
٤. د سنبلې نهٔ ویشتم: په سرخاو کې
٥. د میزان اول: په زرغون ښار کې

Exercise 4.

Translation	Tense	Verb
'were'	*imperfective past*	١. وې
'were doing'	*imperfective past*	٢. څه کول
'were living'	*imperfective past*	٣. اوسېدلې
'did ... do'	*perfective past*	٤. وکړه
'was going'	*imperfective past*	٥. تللم
'did ... find'	*perfective past*	٦. پېدا کړ
'is'	*imperfective present*	٧. دې
'did ... find'	*perfective past*	٨. پېدا نه شو کړی
'did ... come'	*perfective past*	٩. راغلې
'was'	*perfective past*	١٠. شو

Exercise 5.

١. د اسد ورور په میزان کې جلال آباد ته ځي.
٢. نوره رخصتی نه لري.
٣. د بهرام خان کره اوسېږي.
٤. په نوروز کې بیا لوگر ته ځي.
٥. په جلال آباد کې یوولس شپې تېروي.

Exercise 6.

	Infinitive Form	Past Perfective	Past Imperfective	Present Perfective	Present Imperfective
١.	اخستل	واخستل-	اخستل -	و اخل-	اخل-
٢.	لوستل	ولوستل-	لوستل-	ولوست-	لوست-
٣.	کتل	وکتل-	کتل-	وگور-	گور-
٤.	غوښتل	وغوښتل-	غوښتل-	وغواړ-	غواړ-
٥.	ښودل	وښودل-	ښودل-	وښی-	ښی-
٦.	خوړل -	خوړل -	خوړل	وخوړ-	خوړ-
٧.	اورېدل	واورېدل-	اورېدل-	واور-	اور-
٨.	کښېناستل	کښېناستل-	کښېناستل-	کښېن-	کښېن-
٩.	پرېښودل	پرېښودل-	پرېښودل-	پرېږد -	پرېږد -
١٠.	تلل	لاړ-	تلل-	لاړش-	ځ-

Glossary of Technical Terms

agreement - a grammatical term referring to elements of a sentence which must 'match' other elements (usually by having the appropriate suffixes or endings). In Pashto, adjectives must agree with the nouns they modify in number, gender, and case, i.e. if a noun is masculine oblique plural, the adjectives that modify it must have their masculine oblique plural endings as well. Verbs must agree with subjects in person and number, i.e. if the subject is third person plural, the verb must have its third person plural endings as well.

aspect - a grammatical term used for languages in which the verbs reflect whether the action is finished or unfinished - "perfect" or "imperfect" in traditional terminology. English doesn't have aspect (although some grammarians think that our continuous tenses, e.g. *is going, was doing*, etc., are really examples of aspect. Pashto *does* have aspect - each tense has an imperfective aspect and a perfective aspect. Units 7 through 9 deal with Pashto aspect.

auxiliary - a word in a verb phrase that doesn't carry the dictionary meaning of the verb, but that shows tense or aspect, etc. Auxiliary verbs in English are underlined in the following examples:

have eaten
has been talking
does not see
did he leave?
is going

Pashto auxiliaries are usually forms of [kaw-] - کړ and [keg-] - کېږ.

complement - for the purposes of these materials, a complement is anything that comes between the subject and verb in a Pashto sentence.

derivative verb - a category of Pashto verbs which are formed by adding an auxiliary to a noun, adjective, or adverb. Most of the verbs in Pashto are derivative verbs.

doubly irregular verb - a category of Pashto verbs which form their perfectives and past forms in unpredictable ways. Compare with irregular verbs.

gender - a grammatical term referring to the 'sex' of an object. In Pashto, all nouns are either 'masculine' or 'feminine' in gender.

imperfective - one of the aspects in Pashto. If a verb is in imperfective aspect, the action it refers to is not finished yet, in a sense roughly parallel to the difference in English between the phrases *he went* (perfective - action is finished) and *he was going* (imperfective - action was still going on).

intonation - a phonetics term referring to how the voice rises and falls as the speaker says a sentence or question. In Pashto, the difference between a statement and its corresponding question is made entirely by changing the rising and falling pattern of the voice.

intransitive - a characteristic of verbs. Intransitive verbs, in both English and Pashto, are verbs that do not have direct objects, e.g. 'live' [woseg-] - اوسېږ. The 'transitivity' of every Pashto verb is given in its glossary entry; and in general any verb whose root ends in [-eg-] -ېږ- is intransitive.

irregular verb - a category of the simple verbs in Pashto in which the root of the verb changes between present and past tenses. These irregular verbs are parallel to English irregular verbs, e.g. *go*, the past tense of which is *went*, and so on.

modify - a grammar term referring to the modification or qualification of some words - usually nouns or verbs - by other words or phrases. Adjectives modify nouns; adverbs modify verbs; prepositional phrases modify nouns or verb; and so on. In the following English sentence

The quick bround fox jumped over the lazy sleeping dog.

the subject *fox* is modified by the adjectives *quick* and *brown*; the verb *jumped* is modified by the words *lazy* and *sleeping*.

object - a grammatical term referring to the person or thing being acted upon in a sentence. In English, the object comes after the verb, e.g. *John is buying the book*. In Pashto, the object comes between the subject and the verb, e.g.

Aman is buying the book. امان كتاب اخلى.

Weak pronoun objects are deleted in past tense sentences.

past perfective participle - a form of the Pashto verb in which the suffix [-ay] ى is added to the past perfective root. The result is a regular Adjective 3, which when combined with forms of Pashto 'be' result in phrases that are almost exactly parallel to English present perfect (*has gone*) and past perfect (*had gone*) tenses. The participles are dealt with in the early units of *Intermediate Pashto*.

perfective - one of the aspects of Pashto. if a verb is in the perfective aspect, the action it refers to is finished, in some sense. Compare the definition of *imperfective*.

person - in grammar terminology, "first person" refers to the person speaking: in English, the pronouns *I* and *we* are in the first person. "Second person" refers to the person spoken to, e.g. *you* in English. "Third person" refers to a person or thing spoken about, e.g. *he, she,* or *it* in English. All nouns are third person. In Pashto, verbs have first, second or third person endings, and there are first, second and third person pronouns.

plural - a grammar term referring to more than one, e.g. *books, desks, doctors,* which are all plural in English.

prepositional phrase - a phrase consisting of a preposition - a work like *in, over, to, from*, etc., and a noun phrase. In English, the following are prepositional phrases: *of a preposition, by a phrase, to the house, over the lazy sleeping dog*, etc. In English, the preposition always comes before the noun phrase; in Pashto, however, the preposition can come before, after, or on both sides of the noun phrase.

retroflex - a term in phonetics referring to sounds which are made by curling the tip of the tongue back, out of its usual position in the mouth. English *r* is a retroflex sound. Pashto has four retroflex sounds, represented in the writing system with a little circle under the letter, and in the transcription with a dot under the letter.

root - a grammatical term for the smallest meaningful part of a word. The root of a noun is the form used as the subject. The root of a verb is (for the purposes of these materials) the present imperfective form minus any personal endings.

simple verb - a category of Pashto verbs which form their past tenses by adding the suffix [əl] -ـل to the present roots.

singular - a grammar term referring to a single object, e.g. *book, desk, doctor.* Compare *plural.*

stressed/stress - a stressed syllable is the syllable in a word or phrase that receives the emphasis, or (roughly) is said louder than the other syllables. In the English word elephant, for example, the first syllable is the stressed syllable; the first syllable bears the stress. Stress is important in Pashto, even though (like English), the writing system has no way of showing stress. Stressed syllables are marked in the transcription with a ´ over the vowel.

subject - a grammatical term referring to the person or thing carrying out the action in a sentence. In both English and Pashto, the subject is the first element in the sentence, e.g.

Farah is in Afghanistan. فراه په افغانستان کې ده.

Frequently in Pashto, however, there is no overt subject: when the subject corresponds to English *I, we, you,* etc., it is dropped in Pashto sentences, e.g.

She's at home. په کور کې ده.

transcription - a representation of pronunciation. A transcription of the Pashto greeting ستړی مه شې is [stə́ṛay mə se] in the system we use in these materials.

transliteration - a letter-by-letter representation of one alphabet in the symbols of another. A transliteration of the Pashto greeting ستړی مه شې, for example, is something like [stṛy mh she].

transitive - a characteristic of verbs. Transitive verbs, in both English and Pashto, are verbs that have direct objects, e.g. 'have' - لر. Some verbs that are transitive in English are intransitive in Pashto, and vice versa. The 'transitivity' of every Pashto verb is given in its glossary entry; and any Pashto verb whose root ends in [-aw-] -و- is transitive.

tense - a grammatical term referring to the form of a verb relating to time, e.g. present tense (reflecting action that is going on at the moment, or all the time), past tense (reflecting action that has happened already), and so on.

weak pronoun - Pashto has two sets of pronouns: the strong pronouns, which reflect that the speaker wants to emphasize whoever is being talked about, and weak pronouns, which are the 'normal' way of referring to someone. It's the weak pronouns that drop when they are subjects of present tense sentences, or objects of past tense sentences.

yes-no question - a question that can be answered by 'yes' or 'no'. In Pashto, yes-no questions differ from corresponding statements in intonation only.